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Thirty years of tilling

Henry de Jong

GUELPH, Ont. — When the Christian Farmers Federation of Ontario celebrated its thirtieth anniversary on December 5, it celebrated more than the birth of an organization — it celebrated a way of life. In fact it is difficult to separate the two: CFF's modest beginning in 1954 co-incided with the modest beginnings of many a Dutch farmer on Canadian soil.

The people who filled the halls of the Italian Canadian Club in Guelph as members and guests of the CFF had reason to be thankful; both farmers and the CFF have prospered during those thirty years. But they also had reason for concern: the freedom to farm, the freedom that lured so many away from Holland, is being threatened.

Changes on the farm

Change has contributed to both the prosperity of farmers and to the threat that now hangs over their heads. During the afternoon session of the convention, Jim Romahn, a farm writer for the Kitchener-Waterloo Record highlighted some of these changes.

With the help of slides he documented the move of cattle from fields to pens, and of chickens from the farmyard to barn floors to cages. Fences have slowly been disappearing, corn has become the dominant crop and spraying has increased. Farms have gotten larger and much more expensive.

Coupled with these physical changes has been a change in attitude. Thirty years ago there was more community spirit. Now farmers tend toward self reliance. The family farm has become a family business, an investment yielding returns. Farmers work to produce cash, not produce.

Young people, says Romahn, are now going to school in order to stay *on* the farm whereas education used to be the route *off* the farm. "If he can't do anything else," they said then, "then he'll have to farm." Now farming is too attractive, and young people are willing to make inordinate, often foolish sacrifices in order to become farmers.

Losing the sense of service

These trends are of great concern to Duane Bajema, a professor in the Agriculture Department of Dordt College, Iowa. During the morning session he focused on education and today's youth. He described the strong tendency of students in agricultural programs at Dordt to focus on things and numbers and size when asked to articulate their goals.

Continued on page 4 ...

Egbert van Donkersgoed, executive director of the Christian Farmers Federation

Calvinist Contact

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December 21, 1984
40th year of publication,
No. 1957

Hear ye, hear ye

No issue on December 28;
The staff will not come in, I hear.
The purpose is to celebrate
The birth of Christ and the New Year.
BW

Declining enrolment sparks debate

Paul De Groot

EDMONTON, Alta. — Declining enrolment in Edmonton Christian schools has provoked a wide ranging debate in Christian Reformed circles about the role of the school in training students and the role those students will have when they leave school.

Enrolment figures for the Edmonton Society for Christian Education (ESCE), which operates three K-9 schools and one high school in the city, show a steady decline in enrolment since the 1979-80 school year, when it stood at 1,015 students, excluding kindergarten. For the current year, the comparative figure is 879 students, a loss of 136.

The decline has been steepest in elementary grades, which account for 104 fewer students than in 1979-80.

Reasons given

At an ESCE meeting in early November, various explanations for the decline were given. Northern Alberta has been seriously hit by a decline in the oil and gas industry since the boom years of the mid-'70s, and many people have left the province.

In recent years, a spate of other Christian schools, many of which use the Accelerated Christian Education (ACE) curriculum, have developed in the Edmonton area. A significant number of students who once attended schools operated by ESCE now attend an ACE school in Sherwood Park, a suburb east of Edmonton.

Officebearers discuss education

But the debate within Edmonton Christian Reformed circles has gone much deeper than the numbers involved. At a meeting of the Greater Edmonton Conference of Christian Reformed Churches, an informal gathering of office-bearers from the area's 13 churches which meets twice each year, Christian education was chosen to lead the agenda.

Several areas were brought up as requiring more debate and commitment from the school's supporting community:

— Personal lifestyle factors, such as smoking and drinking, which are not taboo in the Christian Reformed community, create tension with those from other groups which oppose these practices.

— Leaders of the Christian Reformed community in Edmonton do not always send their own children to Christian schools, thus weakening the commitment of others.

— Many believe the schools should retain their Reformed character and style, rather than appeal for students and support from the broader Christian community.

— Some parents believe ESCE schools are becoming too secular, and send their children to more evangelical or fundamentalist schools.

Bruinsma's analysis

Keynote speaker for the conference meeting was Dr. Robert Bruinsma, professor of education at The King's College in Edmonton, who identified three schools of thought regarding Christianity and the world, which had implications for education.

Continued on page 4 ...

Dr. Robert Bruinsma

Thinkbit

One man to another: "Are you underlining the favourite verses in your Bible?" Reply: "Oh, no. Just crossing out the stuff that doesn't apply to me."

From: Searching Together, Winter '84

Harsh realities among native people

OTTAWA (MCC) — Some striking facts and figures about Canada's native people were brought out in a brief Parliamentary debate just before the House adjourned last June.

Lynn MacDonald of the NDP said that their rate of imprisonment was about six times the Canadian average of 134 per 100,000 people. She attributed this largely to the criminal justice system, saying that in native communities in the north there were twice as many police officers on a per capita basis as elsewhere in Canada, that a higher percentage of the crimes were reported, and that confessions were much easier to obtain.

John McDermid of the PCs pointed to the social context and said that the percentage of Indian children in care was five times the national average, that only 20 percent of Indian children completed secondary school, that their average income was much lower and unemployment much higher, and that deaths due to accidents, poisoning, violence, and suicide were about three times the national average.

Limited abortion rights in Jewish tradition

NEW YORK (EP) — The Jewish tradition sanctions abortion in qualified, special cases such as rape or incest, but unequivocally rejects abortion on demand, according to Dr. David Feldman, chairman of the New York Federation on Jewish Medical Ethics.

In an analysis titled Jewish Views on Abortion, Feldman writes "According to Jewish tradition, abortion is not murder, vociferous and repeated claims to the contrary notwithstanding." Feldman says that if abortion were murder, "a mother would not be allowed to have an abortion even to save her life." Feldman said that in the rabbinic tradition, abortion is at worst a non-capital crime.

Feldman supports "therapeutic abortion" in cases relating significantly to the physical or mental health of the mother, but says he excludes it as a pretext for unjustified abortion, such as abortion for population control, or economic reasons. "Material considerations or career concerns are simply unacceptable in this connection, especially in view of the readiness of others to adopt or nurture."

In this issue:

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Review of VanderGoot book . . . . p. 12
Lucas ter Leede came to town . . . . p. 13

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Editorial

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No sorrows that the kingdom cannot heal

It's getting toward the end of the year, and for some weeks now I have felt weighed down by a certain heaviness. It's not depression, but a quiet kind of sadness. It has to do with the kind of year it has been.

The year started off badly for our family. A dear friend was killed in an automobile accident on New Year's Eve. In November we were happy to witness my father-in-law's second marriage. Ten days later the woman he married passed away.

In the larger Christian Reformed community there have been a number of very serious accidents, a suicide, attempted suicides. Also some very loved and respected leaders and other brothers and sisters passed on. Last weekend (as I write) the 12-year-old daughter of mission workers John and Irene VanderSteen was buried in Niagara-on-the-Lake. She died on the plane from Nigeria to England.

Then there is the larger backdrop of the world: the famine in Africa, the assassination of Indira Ghandi and the ensuing revenge on Sikhs, the explosion and casualties in Mexico, the leakage of pesticide gas in Bhopal, India, with its catastrophic results.

There are a lot of grieving people saying farewell to 1984, people who cry out "Relent, O Lord! How long will it be? All our days pass away under your wrath. Have compassion on your servants. Satisfy us in the morning of 1985 with your unfailing love."

Can we still speak of God's unfailing love?

Earth has no sorrows?

Sometimes we sing a hymn in church that says, "Earth has no sorrows that heaven cannot heal." It follows an invitation to the disconsolate where'er they languish. It asks them to come to the mercy seat and to kneel fervently.

It's true, only heaven can dress the wounds left behind by 1984. Heaven is the throne of God and earth's headquarters. We come to that place through prayer.

But the disconsolate will also know that the hurt will not entirely go away until the new heaven and new earth have come. This is why it might be good to sing "Earth has no sorrows that the kingdom of heaven cannot heal." The rhythm may be off now, but the meaning of heaven as comforter has been enriched, and the reality of grief has been acknowledged.

The kingdom of heaven has penetrated this earth and brings healing. But the kingdom of heaven is also coming and will complete its healing in the new age. Bitter sorrow on earth turns to sweeter sorrow for the believer as time passes and the balm of Gilead descends on the hurt ones. But it's not until the new heaven and earth come that sorrow will disappear. It's not until then that "former things will not be remembered."

Somewhere beyond 1985 lie the new heaven and earth. The old earth has no sorrows which that new heaven and earth will not completely wipe away.

A generation of beautiful leaders

The deaths of Rev. Van Andel and Dr. Praamsma mark the beginning of the end of a period. We are talking about the period of settlement of post-war Reformed Dutch immigrants to Canada. In the Bible a generation is considered a period of 40 years. (Think of the 40 years the Israelites were in the wilderness). The forty-year period of first-generation immigrants is coming to an end soon.

Both men, Van Andel and Praamsma, were leaders of stature during that period. Although much more united than separated them, they could be said to have represented two inclinations within the new Christian Reformed community in Canada. Van Andel was a man of Christian action; Praamsma a man of Christian reflection. Van Andel was a cultural mandate preacher; Praamsma a doctrinal preacher.

Contrary to what Dr. Bernard Zylstra said in one of his columns about the use of terms like 'progressive' and 'conservative,' we could say that Van Andel was somewhat progressive and Praamsma somewhat conservative. (Humanists are not the only ones with different attitudes toward change. Every tradition has progressives and conservatives).

Yet, there never was any enmity between the two leaders. They obviously respected each other.

There was a quality of restraint and spiritual sensitivity that tempered each person's slant or inclination. Van Andel was beautiful in his progressiveness, as was Praamsma in his conservativeness. Both men knew that there was something bigger than their understanding of reality.

The next generation can learn a lot from these men on how to differ without resorting to sledgehammers.

Letters

Minority, majority or the bible?

According to Mr. Hank Hultink's letter in C.C. of Nov. 30, 1984 the people who cannot accept the decision of the 1984 Synod regarding women in office should leave the church and reorganize with likeminded people.

A recent survey of the membership in the CRC revealed that the majority believes that women cannot hold office in the church. A minority of the membership does not.

If Mr. Hultink thinks that splitting the church will solve the problem then maybe he should have advised this minority years ago to leave the CRC and join a church that was likeminded to them, instead of destroying the peace in the CRC.

I strongly advise any member against leaving the church. Instead let the Word of God direct us all. I challenge Mr. Hultink or anyone else including the Synod of the CRC to provide clear compelling biblical grounds for allowing women in office. This would stop the damaging polarization in our church.

Let us pray that God will work among us with His Spirit like He did in Jonah's days. I am persuaded that He is able.

Harry Van Gurp,
Belmont, Ont.

Editorial crosses barriers

"A picture is worth a thousand words" ... or a story in this case. ("The two ships Love and Truth" editorial Nov. 30, 1984).

Difficult to pick apart and you can't help but get the message. Also more enjoyable to read and crosses barriers of differences with the greatest of ease.

But let me stop before I contradict myself.

Theo Meester,
Smithville, Ont.

Oleksiw cartoon true and sad

I loved the cartoon by Terry Oleksiw in the Nov. 16th issue of C.C. It's now adorning my bulletin board.

How true and yet how sad that we who pride ourselves on our theological purity can get so wrapped up in wrangling about one issue like the business of women deacons, that we lose sight of a higher goal like the integrity of the church and the work of God's church.

Still, the C.C. provides a forum for debate in many issues and for that reason I maintain my subscription.

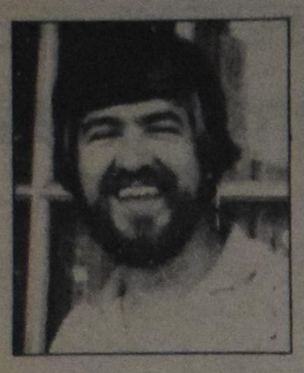
Geertje van Arragon Turk,
San Jose, California

Interesting advertisements

I enjoy reading your paper. It has much variety, good Christian articles and interesting advertisements as well. Keep up this fine work for the Lord.

Harry Ouwendyk
Georgetown, Ont.

JUST A MOMENT/HERMAN PRAAMSMA



"A man has no ears for that to which experiences has given him no access"
(Friedrich Nietzsche, 1844-1900)

Not too long ago I listened to the lament of one of my colleagues who happens to be a Campus Chaplain. He was bemoaning the fact that somehow people always see him as something a bit less than a *real* minister. Quite often at Classis he is not regarded a heavy weight, but rather a bit player. In fact, and here my friend sounded positively defeated, people tend to view him as a *liberal*, a person not quite to be trusted and not quite to be taken seriously. After all, he works only with students and that kinda rubs off, eh?

Things like that fascinate me. And it's not just because I've become a (very) part-time university pastor myself last year, but because it stirred some old memories. Already when I was a boy in The Netherlands, my father told me that certain people were never taken quite seriously: people like student pastors, hospital ministers and army chaplains, to name a few. Somehow they were all seen as being a bit too free and easy, a bit different, having almost predictable attitudes and positions on a number of issues.

A bit liberal. Yes.

When you think about it, that attitude extends to all pastors who are in 'special ministries' including home missionaries and world missionaries. Quite often interesting and colourful people, dedicated people no doubt, but ... different. And a bit suspect when it comes to social issues and theological perceptions.

We love to have them come and talk to us, and share a bit of the exotic work they do among students or papuas, sailors or refugees. There is a recognition that all these things belong to the task of the church, and that we need people to do them. But, strangely enough, when people start to do these things on our behalf, they somehow change and our attitude towards them changes. We may still trust them, but not completely. The work they're in seems to taint them faintly.

Maybe it's not so strange though.

Many people hold positions, attitudes and convictions that have never been touched or challenged by involvement with a real and needy world. They have never had occasion to examine the practicality or validity of the things they have come to take for granted. And although I'm not a Nietzsche fan, he's got a point when he says: people are not likely to listen to that which lies outside of their experience. As a matter of fact they will distrust it. They will feel vaguely threatened.

And if they're sturdy reformed folk they will suspect a heresy lurking somewhere in the woodpile.

I'd be willing to propose a formula to capture this phenomenon: the less involved you are with the real world, the more likely you will be to suspect a person who is, like your student pastor or hospital chaplain or seaway minister.

Of course it doesn't have to be that way. You could begin by saying a prayer today for one of those in the front lines, and sending him or her a note of appreciation! Perhaps the feelings of distrust will disappear.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

Longer Letter

The limits of Christian education

While listening to Randy Stonehill's new album today, I was reminded of the days when I was a student at Toronto District Christian High School. I remember listening to CFTR throughout the long trip from Acton. At school we would spend much of the day in the cafeteria playing cards and listening to the radio or records played on the stereo provided by Student Council. The students would play whatever music was popular at the time.

Today while listening to Stonehill playing some very edifying music which places Christ firmly in the centre of his life, I wonder where this music was throughout all of those bus rides. I am certain that, although I was an avid fan of CHUM FM and Q107, I would have found this music interesting enough to listen to, but it was not readily accessible.

Just as I am learning from the music that I listen to today, so was I educated by the music that I was exposed to as a teenager. I learned about hurt, anger, sensitivity and a thousand other subtle little things from Supertramp, Pink Floyd and Bruce Springsteen. The music that I listened to was very much a part of my education.

If you, like myself, are interested in giving your children, brothers, sisters, etc. a truly Christian education, then you should consider also the education that takes place outside of the formal environment of the classroom. Interested parents can take an active role in this part of their children's education.

Reformed parents in general tend to take distance from things like records and stereo systems. Since these things were not a factor in the growing up of parents, they are generally not understood by them. Often an older brother or sister will naturally pick up the slack, but the responsibility for the teen's exposure to edifying Christian music cannot always be given to them. Parents who like to be aware of what their children learn in school ought also to be aware of what their children listen to. But how will this solve the problem? Awareness of what CFTR plays on the bus will not increase the amount of Christian content in the music.

One possible solution would see us putting tape decks and recordings of Christian musicians into our school buses and cafeteria in the same way that we put Christian teachers in front of our classrooms. If we wish to pursue a larger solution, an FM Christian radio station in Canada operated together by our various Calvinistic Churches would be the ideal (and I won't even mention the value of Christian perspective in news reports). However this would not come cheap just as Christian schools do not come cheap.

In previous years it could have been argued that the quality of Christian music is poor and much of it is theologically unsound. This is no longer the case. Today Christian music is exciting, and if it is made available, it will certainly be listened to, not only by our young, but also by those whose lives have never been touched by Christ. We will have an additional vehicle to tell the world that a Christian is a good thing to be. There is music available today that I'm sure even John Calvin would tap his foot to.

If you wish to start on the road to expanding your child's Christian education right now, here is a list of a couple of new albums that you might wish to add to your Christmas shopping list:

Mark Heard: Ashes and Light
Randy Stonehill: Celebrate This Heartbeat

These albums are generally only available at Christian record and book stores. If they are not in stock, ask the clerk to order one. Record reviews in the various Christian publications will offer further valuable advice.

Robert Duiker,
Burlington, Ont.

Appreciate stand on recent issues

We're glad to have this opportunity to undertake some genuine Christian renewal by extending our subscription to *Calvinist Contact*.

We've particularly appreciated your stand on such recent issues as the CPJ statement of faith, the visit of the Dutch professors, John Bolt's article on toleration, and the matter of relations with the Canadian Reformed Church.

I think you're the right spokesman for this community and am glad that you're editing *Calvinist Contact*. You at least try to see both sides of the issues, and are thankfully reluctant to call down hellfire and brimstone on all those who don't reflect your own shades of opinion.

Best wishes in the coming year.

Nick Terpstra,
Hamilton, Ont.

Greetings from co-villager

I send you ... our best wishes for a blessed Christmas. And tell your editor, Mr. Witvoet, that as a man coming from Joure in Frieslan he is not doing too bad a job at all.

(Also from Joure, Frieslan)
Clarence Heida,
Mitchell, Ont.

Pontius' Puddle

I'LL ADMIT THAT CHURCH SERVICES CAN GET STUFFY.
BUT I STILL SAY IT WAS A LOUSY TIME TO SEE WHETHER AN OFFERING PLATE WOULD SAIL LIKE A FRISBEE.

News

Thirty years of tilling

... continued from page 1.

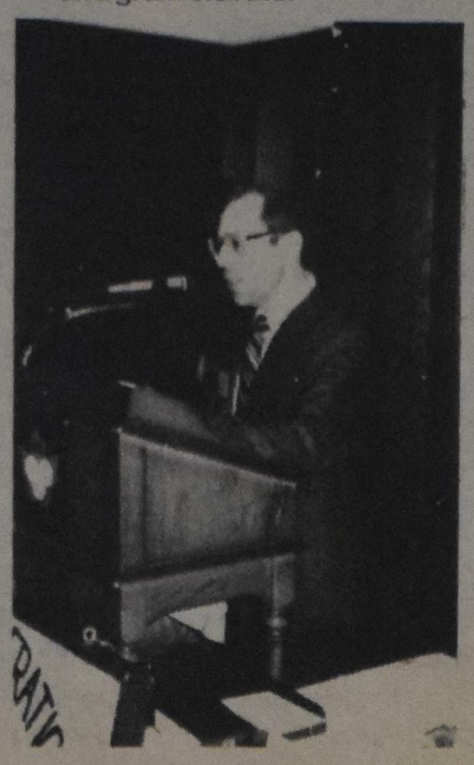
But then, says Bajema, the established farmers are not much different. Their concerns (in Iowa at least) are about bankruptcy and about maintaining the status quo. Their farms have become idols, and when these are destroyed farmers are devastated, even to the point of suicide.

Farmers and society have lost sight of responsibility in agriculture, claims Bajema; they have lost the sense of service, of serving God and neighbour. That responsibility should take precedence to the desire for financial success, says Bajema, though there is nothing wrong with a farmer making money. Then the threat of bankruptcy and the pressure of meeting payments is no longer so great and farmers are free once again to make modest beginnings.

To the glory of God

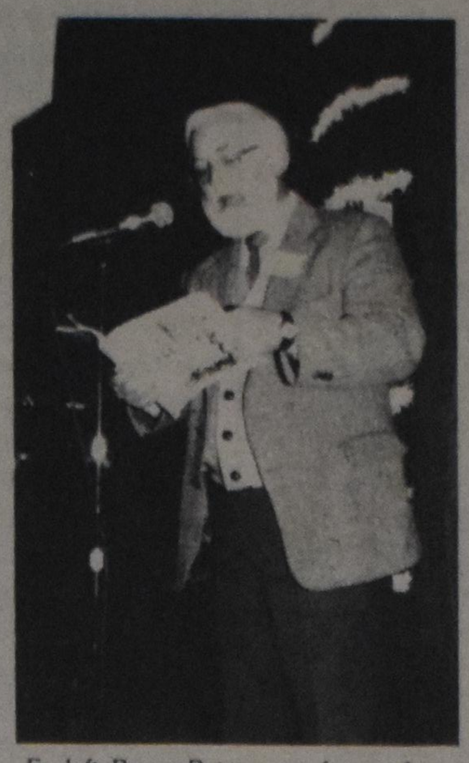
Duane Bajema told how one of his students, himself much concerned with being a successful farmer, had to concede that his best memory of the family farm was of his grandfather entering the barn in the dim light of dawn and kneeling in prayer before he began to milk the cows.

That image of farming "to the glory of God" was brought home with style and class when Sietze Buning, a folk poet with deep roots in Iowan soil, read a portion of his poetry for the after-lunch audience. He looked forward to the day when HOLINESS TO THE LORD is on every hog ring, when every tractor, combine, and grain elevator



reads HOLINESS TO THE LORD;
when every milker, cooler, and sperm refrigerator
reads HOLINESS TO THE LORD,
when every roost, and nest, and incubator
reads HOLINESS TO THE LORD.

Circumstances may have changed greatly since 1954, but one could sense that the farmers, wives and children who attended the Christian Farmers Federation's Annual Convention on this wintry day after the harvest are still much the same now as they were then. HOLINESS TO THE LORD is still etched onto their hands and faces and it is stamped on every one of the many briefs that is produced by *their* Federation in its quest for just agricultural policies.



Far left: Buana Bajema, professor of agriculture. Left: Jim Ramahn, farm writer. Top: Sietze Buning, poet.

Cinema Summaries

Marian Van Til

Country

Rated **P***arental* **G***uidance*
Stars Jessica Lange, Sam Shepard
Directed by Richard Pearce

Country empathizes with America's farmers. Not the thousands-of-acres-giants, but the families who have farmed for generations and are in danger of losing all they have.

One cannot talk about this film apart from Jessica Lange. Lange is not only its able star, she helped produce it after years of wanting to bring the "plight of the American farmer" to public attention.

Lange grew up on a Minnesota farm, feels her roots are still there, and can sympathize with the hardships of farming like few in Hollywood.

Country depicts a modern Iowa farm couple, Gil and Jewell Ivy, and their children and father (in-law) struggling to survive four or five bad years. The U.S. government considers them a bad risk: It attempts to collect on its loans by swiftly foreclosing on their farm.

The resulting strain takes its toll on relationships within this family and the larger community. But the inevitable doesn't happen thanks to Jewell's grit and activism, and the cooperation of other farmers in the same sinking boat.

An epilogue informs viewers that a current U.S. law, passed in reaction to a class action suit on behalf of hundreds of midwest farmers, now allows them some recourse before the government can move in and swallow them.

This is a captivating, moving story, though character development seems abrupt and a little shallow.

Christian viewers will lament (the not uncommon fact) that despite the church attendance of the Ivys and their friends — the film assumes them to be Christians — their faith has no effect on their daily lives, much less does it strengthen them when in desperate need.

Recommended

Declining enrolment sparks debate

... continued from page 1.

The "Christ against Culture" group sees a need for Christian institutions separate from secular institutions and practices. It sees little or not relationship between secular society and Christian society.

The "Christ of Culture" sees Christianity and culture as distinct paths in society which the Christian must straddle, even if it occasionally creates tensions and forces compromise.

The "Christ Transforming Culture" group refuses to compromise, and instead resolves the tension by transforming social institutions into Christian ones, and challenging secular institutions and ideas with parallel Christian thinking.

This latter group is most prominent in Canadian Christian Reformed circles, which have been deeply influenced by trends in Holland in the last century, Bruinsma said. But the "Christ against Culture" group which emphasizes piety and creedal purity is also very strong, and these two groups, with their distinctive differences, are in tension in the Christian Reformed community today, Bruinsma said.

Panelists speak up

A panel discussion after Bruinsma's talk showed that there were many ideas about what was wrong, but little agreement about what course could be taken. A school principal said the Christian Reformed community is afraid to talk about its faith and to demonstrate its life in Christ in a meaningful way.

A catechism teacher said discussion and debate in his classes has declined as the proportion of Christian school students in those classes increased. A parent said the schools had to broaden their horizons to include other evangelicals. A school board member said many on the board want the schools to remain distinctly Reformed and are unwilling to aggressively promote the schools among groups which do not subscribe to the church's three forms of unity. And a minister said that transformation of society was an enormous task to ask of adults, let alone students.

"Suppose we try to be more humble, and try to be a transformed community."

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Pressreview

Carl D. Tuyl

F.I.R.A. is dead, long live Investment Canada! Prime Minister Mulroney announced the change in New York before an audience of potential investors. Opinions on the benefits of foreign investments are divided even among economic experts. On the positive side is the creation of work, and on the negative side is loss of economic sovereignty as well as a significant outflow of money. Our prime minister has no doubts, he is firmly convinced that the advantages far outweigh the disadvantages.

The conservatives showed their vote-superiority in easily defeating an N.D.P. motion which called for agreement with a United Nations resolution in favour of a nuclear freeze. The government's resistance against nuclear freeze is explained by the Minister for Defense who says that such a freeze would "lock in existing imbalances." The layman's opinion that it would be a first step toward clear disarmament is probably too logical for the politicians.

The Newfoundland legislature worked overtime. The assembly sat one morning till almost 5:00 a.m. in order to vote on a bill which shortened the time of notice employers are required to give workers who are to be let go. It is rumoured that at the time of adjournment not all the honourable legislators were awake. It reminded me of some consistory meetings of the past.

The solidarity in the United Auto Workers union is shot all to pieces. Solidarity now stops at the U.S.-Canada boarder. Robert White has lifted the red banner and put a little maple leaf in its corner. *Calvinist Contact* already predicted a long time ago in this column that this would happen. Next prediction: Ed Broadbent watch out!

Here in Ontario we are forced to watch a leadership campaign which beats all records of tedium. None of the candidates for the premier's job is endowed with a lot of charisma, moreover, they have considerable difficulty locating any difference among. the four of them. It is so excruciatingly boring that one looks with envy at the Quebec political scene, where Renee Levesque continues to walk the political tightrope with the rest of the country watching breathlessly.

It is better to give than to receive thought our government, and it donated 20 CF-104 Starfighter jets to Turkey. Admittedly they had not been driven to church by old ladies once a week; there were a lot of miles on their wings. The government of Turkey had not heard of the old saying "you must not look a gifthorse in the mouth." As a matter of fact they gave the jets a pretty good inspection as a result of which they demanded some overhaul. The Canadian government consented, and paid for the repairs. No scrooges, we!

Let us take a look at the international scene. The United States budget director has proposed an eight billion reduction in funding for the Pentagon, and he didn't mean the one in Grand Rapids. An unknown person in Philadelphia gave the expression "street theft" a whole new connotation when he or she took off with pavement stones from one of the streets in the city. They were 100-year old granite cobblestones. Probably needed to repair the driveway!

The Right Rev. Mr. Desmond Tutu, a leading anti-apartheid campaigner in South Africa accepted the 1984 Nobel Peace Prize in Oslo. Not surprisingly: the South African government was not represented at the ceremony.

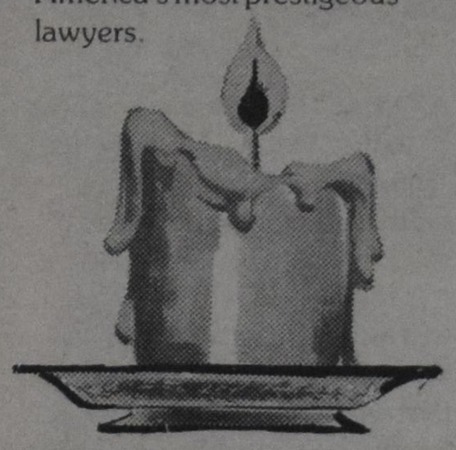
Capitalism as an economic system continues to make inroads in China. Anytime now we may expect the blessings of capitalism to emerge where Mao ruled with the principles of Marxist-Leninism.

Mr. Mitterand, the French president, finds himself as low in French public esteem as he has ever been. There is resistance against his regime within the bosom of his own socialist party.

Soviet police arrested some ten people who removed their hats in a central Moscow square in a traditional silent protest against human rights abuses in the Soviet Union.

As if there were not enough trouble already in Africa, it is now reported that a huge army of caterpillars is slowly eating its way across Kenyan farmlands leaving destruction in its wake.

Union Carbide victims in India had launched a massive 15 billion suit against the firm. They are represented by one of America's most prestigeous lawyers.



As there was no room in a certain inn, so there was no room for me in the Christmas issue of *Calvinist Contact*, and I take this opportunity to wish all my readers a most blessed season of celebration. I cannot but add to that the wish that the unity among us may be preserved. I am not overly optimistic on that point. The tone of certain full page ads is too shrill, the sound of certain speeches too hostile and the text of certain articles bespeaks an unwillingness to reconcile. As you pray for peace and healing among the nations, please do not forget to make intercession for our own denomination. Let our generation not contribute to further fragmentation of the reformed witness!

On New Year's Eve when the clock strikes twelve lift your glass not only to the health and welfare of all those whom you love, but let your toast be as wide as the apostolic prayer: "that you together with *all God's people* may have the power to understand how broad and long, how high and deep is Christ's love."

A special greeting to all surviving *Wapenbroeders* (veterans). May your sleep be free from nightmares, your conscience free before the Lord, and your life full of peace. Peace be to you all!

Your family and friends extend Season's Greetings on page 14...

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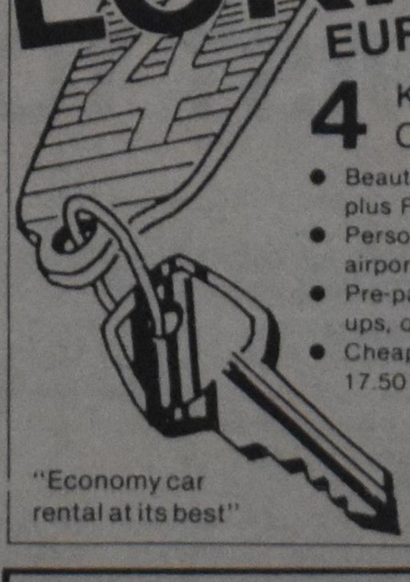

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Church

Bible study brings changes

Some five years ago an Indian family asked several of our church members to study Scripture with them. We accepted this request as the call of the Lord and have continued to see His confirmation. We have seen remarkable changes in people during the five years we've been working with these people.

For example: we remember how one particular person would not enter the room in which we were meeting, but would rather sit in an adjacent room in the dark. This person would not even take her parka off. For hours she would quietly rock back and forth, never looking up but sitting with her head down. She would never respond to any greeting or comment.

Today she is a strongly committed Christian and very childlike in her faith. Some weeks ago she brought a tape recorder to the meeting and recorded the singing, the speaking and the prayers. When asked about how she was doing, she said that she plays the tape for Johnny. Johnny is her common-law alcoholic husband who cries when he listens to the tape.

From a deeply troubled person she has become the kind of peacemaker that Jesus spoke about — those who are used to reconcile man to God. Every meeting for some years now she has prayed for the salvation of her family. She has gone to several men who have abused her and has forgiven them. This is the Lord's work.

Bulletin,
Brandon, Manitoba CRC

Attend to prayer

One day when Martin Luther was getting a shave and a haircut from his barber and long time friend Peter Beksendorf, the barber said he did not know how to pray. Within a few hours, Luther rewrote his Little Catechism to address this need.

Here is how Luther went about his prayers: "I take my prayer book and hurry to my room, or if it be the day and hour ... to the church." He recited to himself slowly, meaning the words, and seeing how they might apply in his day.

"Then he added: "A good and attentive barber keeps his thoughts, attention and eyes on the razor and hair and does not forget how far he has got with his shaving or cutting. If he wants to engage too much in conversation or let his mind wander or look somewhere else, he is likely to cut his customer's mouth, nose, or even his throat ... How much more does prayer call for attention."

Leduc, Alberta CRC bulletin quoting M. Todd, Luther: A Life

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Rime or Reason

"I'm okay, and you're okay,"
preached Pastor Pete one day.
Yet he was left in great dismay
when no one showed the next
Sunday.

Klaas Sis

Thoughts can really go
a-straying,
alas, I must confess;
sometimes while in church I'm
praying,
I envy someone's new dress.

Sy Nodd

Church News

Christian Reformed Church

Called

— to Beth-El, Acton, Ont., Rev. John W. Hielkema of Kincardine, Ont.

— to 2nd, Toronto, Ont., Rev. Gregg Martin of Charlottetown, P.E.I.

Accepted

— to Richmond Hill, Ont., Rev. Wiebe Geerts of Rimbey, Alta. (Ministerial credentials, 1st Lacombe, Alta.)

Authority in marriage?

Remkes Kooistra

Authority in marriage is, at most, of a secondary nature.

Partnership

Genesis 1 proclaims equality between man and woman: each one is — and together they are — God's image. Genesis 2 reveals the principle of partnership. Only in Genesis 3, after the story of the fall, it reads: "... he shall rule over you." This, however, is the translation of the Revised Standard Version. The New International Version has: "... he *will* rule over you," which according to me is the more correct translation.

The situation after the fall is not, that man is *instructed* to have dominion over his wife, but it is the prophetic perspective that he will do this, just like the earth will produce thorns and thistles. The rule of a husband over his wife is an historic reality, but not a moral normativity.

One might even say that God does not want a husband to rule over his wife, but that sin has made it so.

Don't be an autocrat

This is in complete harmony with Paul's words in 1 Timothy 2:12, "I permit no woman to teach or have authority over men." The word used for authority originates from two Greek words which perhaps can be best translated here by *autocracy*. Paul does not want the married woman to break way from the idea and ideal of partnership in her marriage. The Greek word, used only here in the New Testament, has a sinister sound and means something very similar to some contemporary secular feminism. Women are not to be autocrats not even in reaction to male dominance in the past or present.

Whenever one of the partners in marriage rules over the other one, Satan rejoices, for it breaks up partnership and leads to polarization between husband and wife. If this happens the one partner must remind the other one of the divine design for marriage — partnership. This is risky. The husband or the wife may well explode with indignation shouting, "Who says that I dominate our relationship? The problem is that you never listen to what I tell you."

This typical reaction shows how much the marriage has suffered already. It may lead to separation and divorce.

Last partnership

"Why did you do it?" I asked a young divorcee recently.

"I had to," she answered, "there was no way I could be myself. I was just reduced to nothingness."

"Do you have a word of advice for other women?"

"Yes," she said after a pause, "tell them that divorce is terrible. They should give their marriage all they have, but if nothing changes, they should not hesitate to leave."

I agree that we should give our marriage all we can. And when have we done that? A most difficult question.

To be divorced is hard. But to be reduced to the function of a doormat in a relationship which was meant to be a beautiful partnership, is perhaps worse. To be alone, often left with two jobs, breadwinner and single parent, is hard, but to be used and misused, to be burdened and destroyed at will can be even harder.

I feel great compassion for all those who persevere in a marriage that has lost the character of partnership.

Dr. Kooistra is campus pastor emeritus at Waterloo University, Waterloo, Ontario.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Edmonton-CHQT.... 7:30a.m. 1110
Edson-CJYR..... 10:00a.m. 970
Ft. McMurray-CJOK. 9:00a.m. 1230
Taber-CKTA..... 8:00a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR.. 11:30a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK..... 8:30 a.m. 1230
Osoyoos-CKOO..... 8:30 a.m. 1490
Penticton-CKOK..... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m. 1240
Prince George-CJBC. 8:30a.m. 94.3
Smithers-CFBV..... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK..... 8:30a.m. 590
Vancouver-CJVB.. 9:30p.m. 1470
Vernon-CJIB..... 9:30p.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO
Ajax-CHOO..... 9:30 a.m. 1390
Atikokan-CFAK.... 10:30 a.m. 1240
Chatham-CFCO... 11:30p.m. 630
Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB... 10:30 a.m. 800
Guelph-CJOY..... 9:30 p.m. 1460
Hamil'on-CHAM.... 7:30 a.m. 1280
Kapuskasing-CKAP.. 9:00 a.m. 580
Kingston-CFMK.... 10:00 a.m. 96.3
Newmarket-CKAN.. 9:30 a.m. 1480
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat)..... 6:00 p.m. 1350
St. Catharines-CKTB 9:00a.m. 97.7
Sarnia-CHOK..... 6:45a.m. 1070
Stratford-CJCS..... 8:45 a.m. 1240
Wingham-CKNX.... 10:30 a.m. 920
Woodstock-CKDK.. 8:30 a.m. 1340
Slt. St. Marie-CFYN 10:00a.m. 1050

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN..... 5:00 p.m. 1490
Middleton-CKAD.... 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 8:00 a.m. 1270
Windsor-CFAB..... 5:00 p.m. 1450

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:00 a.m. 790
Saint John-CHSJ.... 9:00 a.m. 1150

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CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal..... 8:00 a.m. 1090
CKLM-Montreal..... 9:15 a.m. 1570
CKCV-Quebec City.. 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

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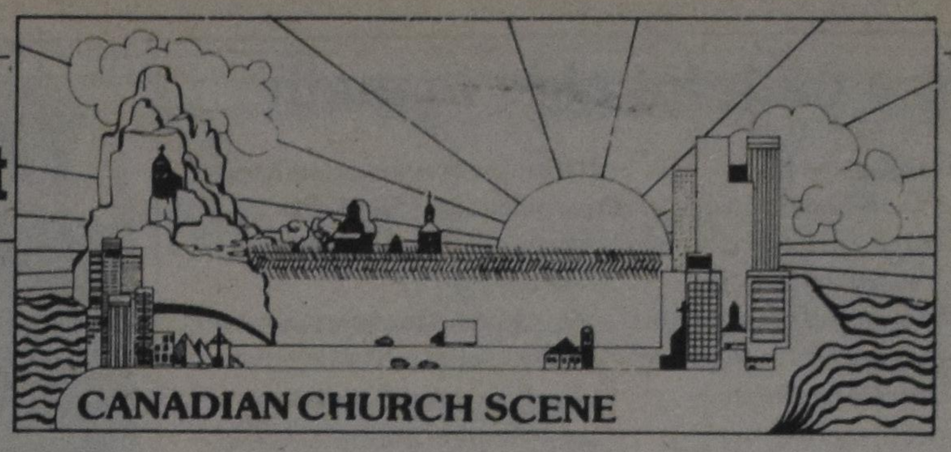
Presbyterian comment

Robert J. Bernhardt



"I believe in one holy, catholic property"

Most members of the Presbyterian Church in Canada would probably give willing assent to the statement — "there is only one Presbyterian Church in Canada." And, if one compares the Canadian experience to the one south of the border in the United States, there is some merit to that affirmation.

In terms of official title there is only one national church body in Canada called "Presbyterian." Furthermore, that situation has existed since 1875 when the various brands of presbyterian came together in a union which created "The Presbyterian Church in Canada."

There are others

It must quickly be added that the situation is not quite as uniform as the above statements might imply. Though Presbyterians may tend to disown the United Church of Canada it cannot be denied that the spiritual roots of a large portion of its membership are presbyterian. Also, a great many members of the United Church would comfortably choose the label Presbyterian if they were obliged to live outside of Canada.

Another flaw in the accuracy of such an affirmation is the growing presence in the last 30 years of other Reformed churches in Canada. The fact that these churches tended to be concentrated in local geographical areas made their presence less conspicuous. Also, the fact that many of them were seen as ethnic "Dutch" congregations obscured their common reformation ancestry with Scottish presbyterians.

Nevertheless, the fact is that with the exception of the Church Union movement in 1925 there have been very few defections within the Presbyterian Church in Canada since 1875.

Property vested with denomination

The reason for that is not primarily theological or even, may one dare to say, ecclesiastical. The compelling reason is surely a legal one. Within the Presbyterian Church in Canada, property is vested with the denomination and not the local congregation. Even if 100% of the membership of a local congregation chose to disassociate themselves from the denomination they would be obliged to forfeit their property and all the assets of the congregation.

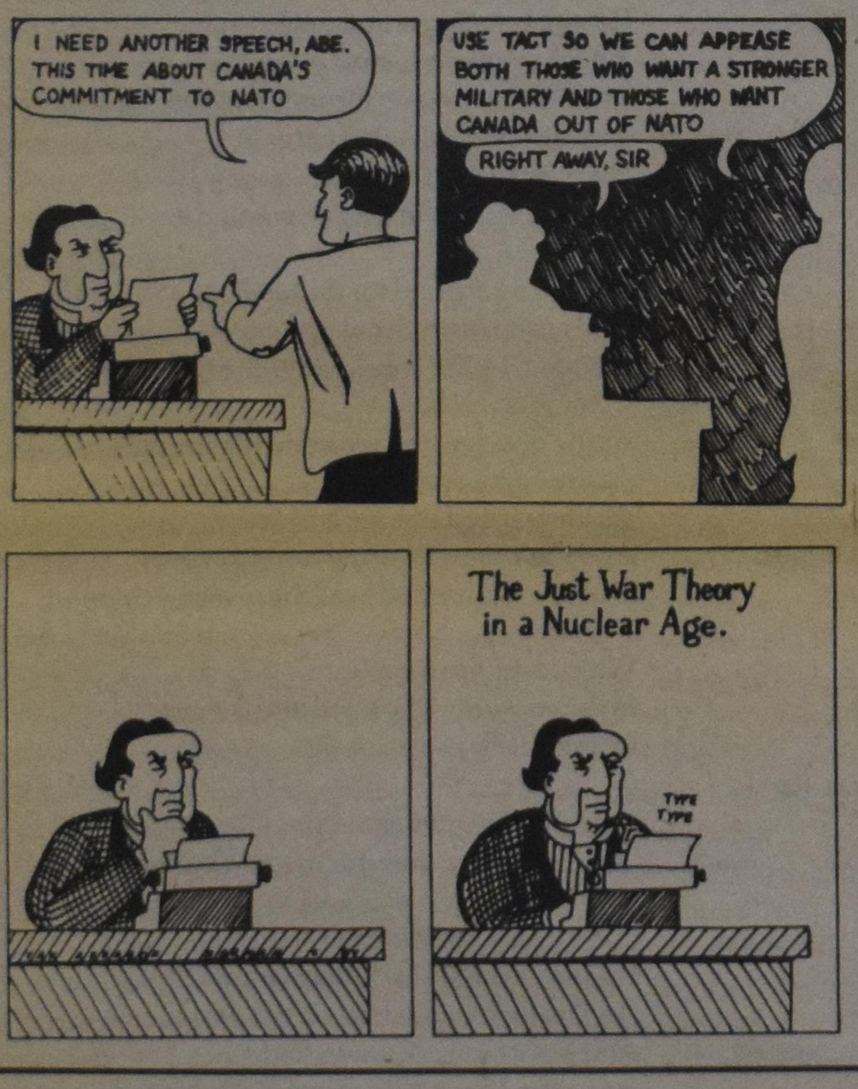
While such a congregation could engage in litigation to challenge that situation there is no reason to expect that it would be overturned. Indeed, some recent challenges to a similar legal structure in the United States would suggest that there is not much hope of success.

One can think of a number of situations in the past 110 years that would probably have led to the withdrawal of congregations (or even possibly groups of congregations) if the consequent financial constraints had not been in place. The alternative has been to retain even strenuous dissidents within the denomination unless individually they choose to go elsewhere.

History demonstrates that on the Canadian Presbyterian scene, real estate is a more compelling basis for unity than theological solidarity. At the very least this reality must modify any criticisms about divisiveness that Canadian Presbyterians might be inclined to direct at other reformed churches that are not so constrained.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.

Kuyper's Kapers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School

Paving a path for girls in math

Henry de Jong

At the A.Y. Jackson Secondary School in North York, Ont., the grade 10 boys and girls go their separate ways when it comes time for math class. The school is combatting what high schools across Canada and the United States have been witnessing for decades with increasing alarm — the dropping of mathematics by most girls by the time they get to Grade 13.

According to the school's principal these girls are effectively cutting themselves off from many careers ranging from accounting and merchandising to medicine and engineering.

Splitting up the boys and the girls is expected to help those girls who are intimidated by having boys in the class. It also allows the teachers to stress the relevance of mathematics for women.

Depending on the outcome of this project it might be carried on in grades 11 and 12 as well, and may even be extended to the sciences.

Ontario predicts rise in exemptions to inoculations

Henry de Jong

The Ministry of Health in Ontario expects that some 3,000 children will be excused from inoculation next June after the province passes legislation that allows for conscientious objectors. At present, 1,700 children are excused on religious or medical grounds. The increase will consist mainly of children whose parents are concerned about the possible side effects of vaccinations.

Some of these parents, as a way out, have pleaded for exemptions on religious grounds, but others have refused to do so. A few families have removed their children from school to teach them at home rather than ask for a religious exemption when they object as a matter of conscience.

Health officials estimate that at least 93 percent of Ontario's 1.86 million school children have been fully inoculated. Complete immunization includes a full round of shots against polio, tetanus, diptheria, rubella, whooping cough and mumps.

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INSIDE ICS ICS ICS

Christmas always seems to come early to non-profit organizations such as ours. It's at this time of year that many people give to charitable causes. That's why many homes receive plenty of letters with financial requests in and amongst the Christmas cards.

We all need to find ways of reminding ourselves that Christmastime means more than good cash flow or presents under the tree. And we can do that in our worship services during the Christmas season, in special Christmas programs put on by the schools, in listening to Handel's *Messiah*, and so on.

At ICS we remember Christmas together through the supper we share just before the students leave for Christmas vacation. And that occasion brings out an aspect of Christmas that adds to our understanding of what it means that Christ came to earth as a child-King and Saviour.

The ICS Christmas dinner gives us the chance to experience the "peace and goodwill" that the angels sang of on the night of Jesus' birth. Through that peace and goodwill we can sense together God's blessings on us as a group of people pursuing Christian scholarship.

Yet we are reminded by all that goes on in the world around us that peace and goodwill have not yet fully come and will not do so until Christ's second coming. Christmas is a kind of a foretaste, then, of what is to come, and we can share that even in the midst of the busyness of papers due, fundraising activities and, beyond 229 College Street, the clamour of the shopping malls.

We at ICS wish for you and your loved ones plenty of opportunity to experience a foretaste of Christ's Kingdom-in-the-coming throughout the Christmas season coming and the new year ahead.

Institute for Christian Studies
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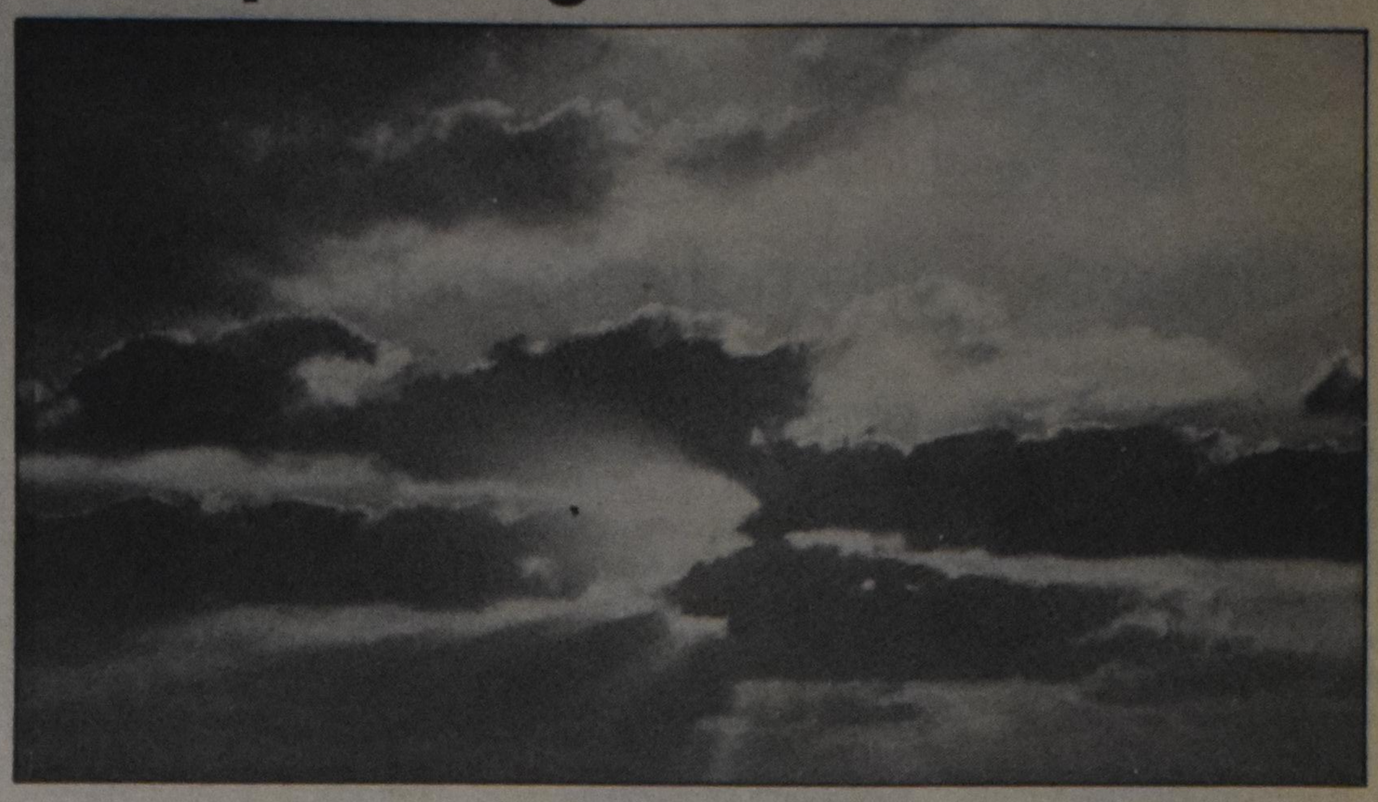
ICS

The painting



Once a little boy was going to paint a picture.
He put the paper on the easel,
And he looked at all the jars of colour
In front of him.
"What are you going to paint?" asked the teacher.
"The sky," said the little boy,
"I'm going to paint the sky."
"Good," said the teacher,
"Do you have enough blue paint?"
"Yes," said the little boy,
And he took up the blue brush
And made a wide band across the top of his paper.
"There," he said, "There is the blue sky,"
And he looked around for the teacher,
But she had gone.

Then the little boy looked out of the window
To see if his sky looked like the real one.
And it did.
But was the sky *always* blue?
The little boy put down the blue brush,
And thought about the sky.
"Sometimes," he thought, "Just before night,
The sky is pink — and a little purple."
So he took up the pink brush
And then the purple,
And pretty soon there was a sunset on his paper.

Then the little boy remembered winter,
And how the sky looks when the snow comes down.
So he took up the white brush
And made soft snowflakes over all
The blue and the pink and the purple sky.
And some of the snowflakes melted
To make more colours, and the little boy felt happy.
Like he always did when the snow came down
In the wintertime.
And just as he was about to put down his brush
And be finished, he remembered a day in summer
When the sky grew dark.
And he remembered that he had been a little scared,
And he had run to tell his mother about it.
So now he took up the black brush
And painted great storm clouds
With flashes of red and orange lightning
Streaking through them.
"It's thundering, too," said the little boy softly to himself,
"Boom! Boom! Boom! And the wind is blowing!"
And he made the rain come down — hard rain
In long lines across the sky,
And all the colours ran together in rainbows
At the bottom of his paper.

"Now I will make the sunshine,"
Said the little boy to himself,
And he made a big, round sun in the middle of his paper.
But the painting was so wet,
And there were so many colours in it,
That the yellow sun turned brown in the sky.
But the little boy didn't care —
His picture was finished
And it was just the way he wanted it.

He looked around for the teacher,
And pretty soon she was there —
Standing by the easel and looking at all the colours:
All the blue and the pink and the purple;
All the white and the black;
All the red and orange and green;
And the yellow that had turned brown.
The teacher looked at all the wet and dripping colours
Which had run together
In the snow and the wind and the rain
Of the little boy's painting.

And she said: "My goodness!"
"I thought you were going to make the sky!"

"I did," said the little boy,
I made all the skies I know about."
And he took his picture off the easel
And put it carefully away to dry.
from the West Edmonton Christian School Newsletter

The poem "The Painting" was written by Helen E. Buckley, and speaks for itself.

Parents and teachers often look for a "pleasing" finished product, especially so in art activities. Frequently, far less attention may be given to the actual "doing" of a project.

They ask, "What is this?" a better approach would seem to be "Tell me about your work," or, "Would you like to talk about your picture?"

For young children it is the process that is valuable and important, rather than the finsihed product.

Submitted by C. Groot

Family

MEDIA SCAN

Henry Knoop

Home videos: sunshine and shadows

A quiet revolution in home entertainment has been sweeping Canada and the United States in the last couple of years. Evidence of this phenomenon can be seen not only in the advertising circulars delivered to our homes, or the commercials aired on television, but also in a drive to any local shopping mall. Video recorder sales and VCR movie rental stores are mushrooming at a tremendous speed. It is only a matter of time, manufacturers claim, before every home with a colour television set (90%) will have a VCR and a home video library to complement it.

Like and unlike

Home videos are a cross between television and theatre movies as a form of entertainment. They are like television, obviously, because they are viewed on the television screen. They are like theatre movies because, at present, the vast majority of its programming is movies. Yet home videos are distinct.

Unlike watching television, the video viewer has immediate and direct control of what is on the screen. The program can be stopped at any time, slowed-down, re-played, or postponed until a more convenient time.

Likewise watching a home video is not the same as watching a movie at the theatre. Aside from the obvious differences in setting — the darkened auditorium, the large audience, the huge screen, the smell of popcorn — the image (picture) is different. The theatre movie image is usually projected on a 5 by 3 ratio (5 referring to the width, 3 to the height of the image); the television screen transmits an image on a 4 by 3 ratio. This is sometimes distractingly noticeable when a particular movie shown on television has a "squished" look to it, or when an epic movie with many panoramic shots (eg. *2001 A Space Odyssey*, *Star Wars*) is played on television. The feeling of space and distance is often lost on the small screen.

The sunny side

The benefits of home videos as a type of entertainment are substantial. Most importantly video recorders allow the viewer to select his or her own movie for viewing, thus avoiding pre-packaged programming. Good movies do exist and an enjoyable evening's entertainment can be obtained from watching worthwhile movies such as *Fiddler on the Roof*, *Chariots of Fire*, or *Gandhi*.

As mentioned above, video recorders allow the viewer the flexibility of re-playing certain scenes, or viewing movies at convenient times. Also, home videos can offer a tremendous saving in money for entertainment, especially for families with children. The total cost of renting a VCR and movie for an evening is significantly less than driving to a local movie theatre and paying anywhere from $3 to $5 per ticket.

In addition to homemade (and cheaper) popcorn, watching videos in the living room benefits family ties in providing a secure environment to discuss and react to the film. Finally, if a family has access to a video camera, VCR's offer an excellent opportunity to make and view family events. As in looking through the family photo album, watching homemade videos of last year's birthday party or the visit with Grandma and Grandpa at Christmas provides moments of unparalleled pleasure.

The shadow side

Unfortunately, it seems that to every sunny side of a technological development, there is its counterpart "shadow side" and VCRs are no exception. The relatively cheap rental costs of videos and recorders and the abundance of rental shops have provided easy access to poor quality, offensive, and potentially damaging movies often watched by young people at video parties. Most rental shops have "Adult" sections where soft core pornography is openly displayed. Other sections are not automatically better. Restricted movies at the theatre are now being viewed by adolescents at home when parents are out for an evening. *Porky's* is being openly discussed by grade nine students.

An additional problem emerges with the package deals usually offered by the rental stores. Weekend specials — a VCR and 6 movies — are not uncommon. These package deals encourage excessive viewing and weaken criteria for selection. Often choices are made quickly and superficially. Similarly these movies are viewed uncritically. "We have them, we might as well see them and get our money's worth."

Finally, home videos are changing the character of children's parties. It is not unusual anymore to offer a video of *Superman II* or *The Black Stallion* at birthday or school parties. As a result ten or twenty kids interrupt their play and socializing to gather in front of the television screen. It might offer the organizers a break, but at what cost?

There are, of course, no easy solutions. Home videos, like television and theatre movies have to be carefully controlled. Properly used they can be of tremendous benefit; on the other hand, misuse will only lead to a further weakening of personal or family ties and Christian values.

Henry Knoops is teacher of Communications at Durham District Christian High in Bowmanville, Ont.

Small Talk

Alice Los

My father as writer

The event rated a transatlantic telephone call. At the other end of the line was my father telling me about the book, his book, which had been launched the day before. The mayor had been there and two pastors, his publisher too. And of course, my mother and brothers and sisters were there. Several reporters had taken pictures and scribbled their notes. I heard the excitement still in his voice and I knew I had missed a big red-letter day in the family from which I sprouted.

I asked my Dad to send me a copy of the book as soon as possible, and we talked yet about the weather, and how was everyone, and finally we came to the inevitable, "what time is it now over there? Well, good night then!" and then we hung up.

I related the news to those around me who were all of the third and fourth generation, if you regarded my parents as the first, and they all thought it was wonderful. But I knew that probably no one had an inkling of what this really meant. It was a recognition which had come late in life for my father, after his 80th birthday. A recognition nevertheless which should give him deep satisfaction.

And as I referred to the intercontinental conversation off and on throughout the rest of that day, I felt a peculiar sadness because that very significant hour of achievement I had not witnessed.

Memories

I, and all my siblings too, of course, knew Dad as the somewhat staid, perfectionist bookkeeper of a bulbgrower's business he always was. Also, for close to three decades as the clerk of our local congregation and never, I dare say, were the rolls kept more accurately than during those years.

But we all have another, very characteristic image grafted forever in our minds. It's of him sitting behind his desk, which seemed to have been made to measure for the corner between the mantel and the window in our livingroom. It was the place where, for a big part of every day, we all congregated to do our homework, our bickering, our sewing and where we had all our meals too. A heated den or family room was an unheard of luxury in those days.

Dad would sit there, head cupped in his left hand while he wrote or stared after the smoke of his cigar. And his thoughts would find form on paper in a delightfully lighthearted and playful fashion. We were often urged to be quiet and that's perhaps why the image may evoke mixed feelings in some of us.

We were used to seeing his articles in the local paper and several periodicals. We heard them discussed by other people. And early on I sensed that writing a column is a risky thing to do. It exposes the soul and gives the author a vulnerability he or she could probably do without. Yet, there's a force (ambition? the need for an avenue of expression? I haven't found the answer myself yet) which proves stronger than any fear of hurt.

And now, this book. If only I knew what it was called. I forgot to ask.

Alice Los is a housewife living in Kemptville, Ont. The story of her father's visit is written up on page 13 of this issue

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A man for the people of God

Dr. Louis Praamsma 1910 - 1984

Jacob Kuntz

It is Thursday evening, December 6. Today we gathered in the Fruitland Christian Reformed Church as colleagues and friends, as fellow Christians, with the entire Praamsma family for the funeral of Dr. Louis Praamsma. He passed away on Sunday, December 2, 1984.

Another one of the "old guard"! Time moves on.

God gives each of His children his or her own place in life. For Him the one is not more important or more distinguished than the other. Yet there is a difference in talents — and therefore also a difference in responsibility. From him to whom much is given, much will be asked also.

Louis Praamsma realized that — and he acted accordingly. God had given him great talents, and he did not bury them: he worked with them as long as it was day.

His gifts were recognized already early in his ministry. I remember well from our years in The Netherlands that Praamsma was widely respected in church circles, especially in the northern part of the country. (Even though he was a Frisian by birth, he became a real "Groninger," serving three churches in the province of Groningen before he came to Canada). He served in important functions; was chosen as member of the Executive of Synod; was delegated to meetings abroad. Praamsma spoke with authority and people listened to him.

Known by his writings

But it was not only and perhaps not foremost by the words he *spoke* and the sermons he held that Praamsma became known; it was especially through his *writings* that people became familiar with him. For many years he wrote in *De Groninger Kerkbode* and in several other magazines. And the books he wrote found their way to the libraries of many church people.

He received his doctor's degree from the Free University, on a dissertation: "Abraham Kuyper als Kerkhistoricus" (Abraham Kuyper as church historian). But that book was perhaps his only "scholarly" work. Thereby I mean to say that Praamsma never practised theology for the sake of theology. He was not interested in "ivory-tower scholarship," even though he could have made much progress in it.

Praamsma aimed at the *church*, rather: at the people of God. He wanted to serve the church, also in his studies, and that becomes clear from everything he wrote. It does not matter which book you take: *De Belijdenis in de Crisis*, or *Het Dwaze Gods*, or *Calvijn*, or his latest impressive series of books on church history, *Elect from every Nation*, again and again you are struck by the fact that what he wrote was *readable, interesting, understandable*. People did not have to think twice: what does he mean?, because Praamsma wrote in such a way that God's common people could get it and learn from it. (It must be said that that was also true of his sermons: always clear, always within reach for the man/woman in the pew).

Something else has to be added to this.

> "Those who have really known him, remember this outgoing, warm-hearted man with true gratitude."

A man of convictions

Praamsma was a man with strong convictions — and he was not afraid to accept the consequences of those convictions. During his earlier years he became involved in the church struggle in Holland (and it was fierce especially in Groningen!) and no one had to ask in which direction Praamsma's sympathies went. He also took a strong stand against the ecumenical trends in De Gereformeerde Kerken — trends which before long led to membership in the World Council of Churches. Praamsma became known as a "conservative" — and this did not always work in his favour.

Also on this continent he let people know where he stood "on the issues." He was not afraid to say it again and again, and he knew how to defend his position with his wide knowledge of the church's past, always able to mention examples from history that were instructive and full of warning.

Of course, not everyone always agreed with him — and he could take that. What he could NOT take was superficial "geklets" that did not find any support in the lessons of history as he knew them.

Because of his strong opinions, his life was a life of struggle. Struggle against what he saw as a weakening of the Reformed position and the Reformed faith. Once he wrote: "The present generation must know what the fathers have fought for. It must know what the name Reformed meant and means." Nothing worried him more than the fact that people did not seem interested anymore in their Reformed roots and in a biblical lifestyle. We cannot blame Louis Praamsma if our generation will indeed lose its Reformed moorings: he stood his ground and defended the faith.

Praamsma the man

Writing about Praamsma as churchman, as historian, as preacher, as debater, as writer, does not do full justice to him. There was another side which not everybody could see. There was also Praamsma as husband, as father, as grandfather, as friend, as host, as Christian, as child of God. And that is a whole different chapter. Those who have really *known* him, remember this outgoing, warmhearted man with true gratitude, no matter whether you agreed with some of his positions or not.

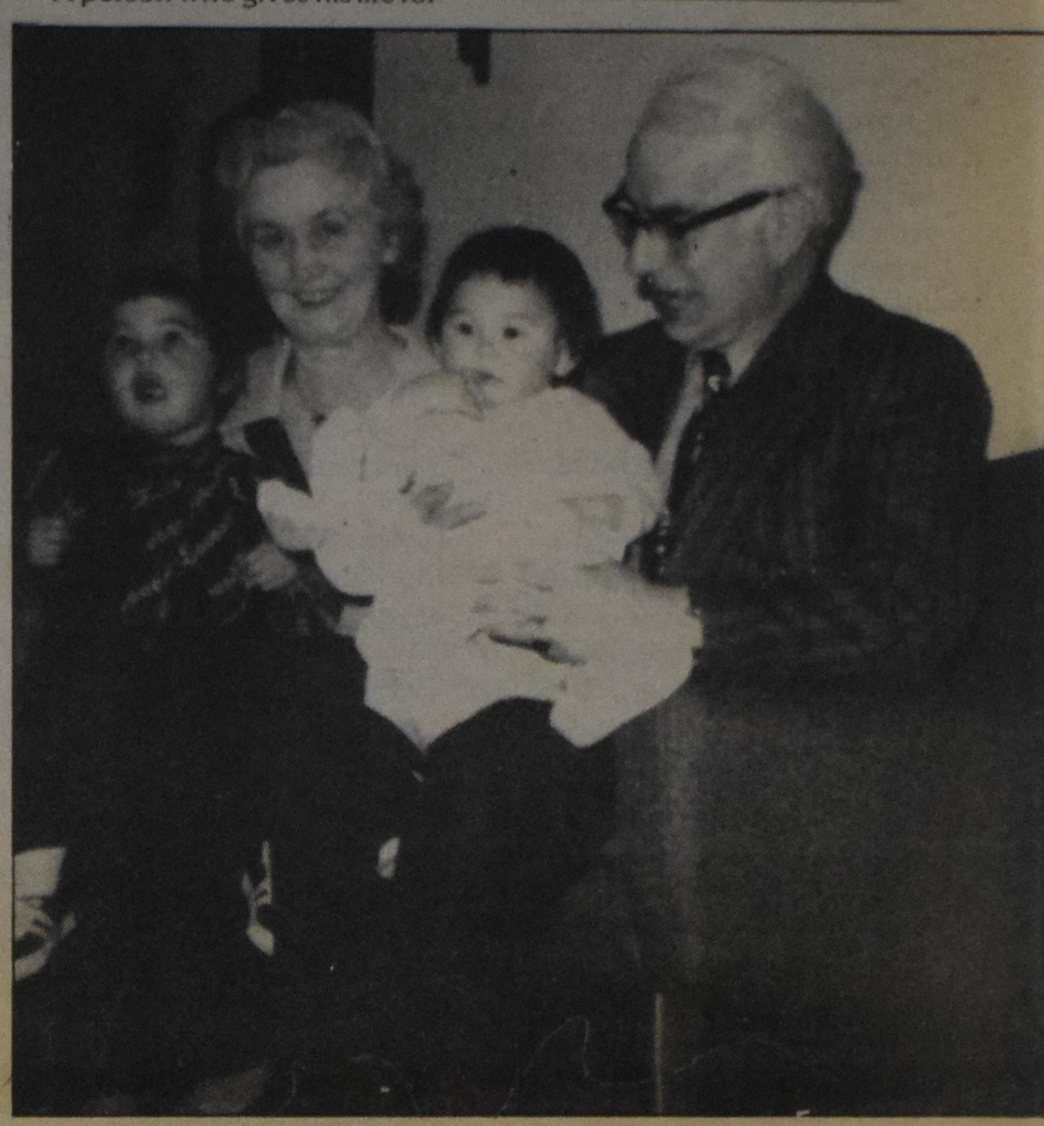
Finally: Louis Praamsma, who seemed to be so sure of himself and who could speak with so much conviction — how did he realize his total dependence on the Lord and how did he struggle to make the Word of the Lord true in his own life. Again and again he fell back on the words of Psalm 25: "Show me your ways, O Lord, teach me your paths; guide me in your truth and teach me!" These words were the text for his funeral service and they were so fitting. Praamsma did not trust his own ways. His only desire was to go God's ways. It did not make his life easy. It meant engaging in a fight and running a race.

But it was a good fight and a good race.

A person who gives his life for that fight can move on with confidence, also when death draws near.

For God has promised a crown of righteousness to all who have loved His appearing! Praamsma was one of them.

Jacob Kuntz is pastor of the Christian Reformed Church in Kitchener, Ontario. As friend and colleague of Dr. Praamsma, he led the funeral service on December 6.



A beautiful day in paradise

The following excerpt from Lerende Hen Onderhouden, *a study guide for catechumens, illustrates the fact that Dr. Praamsma wrote for the common people. It's an imaginative account that preceeds the study of Lord's Day 3, which asks, "Did God, then, create man so wicked and perverse?" The translation is by Bert Witvoet.*

A beautiful day in paradise!

Blossoming flowers, singing birds, everything breathes peace.

Adam and Eve stand near a tree in the middle of this glorious park.

They are quite familiar with this tree. It's the one "of the knowledge of good and of evil." God made special mention of it when he talked with them.

Eating the fruit of this tree is fatal.

When you come down to it, it's a devilish tree.

The whole world is good, but in this spot God gave the devil permission to open up a way to evil.

But He seriously warned man against that evil. "Of that tree you shall not eat. The day you eat of it, you will surely die."

Listen! A delicate, lisping voice enters Eve's ear. "Did God really say, 'You must not eat from any tree in the garden!?"

Eve looks up. She observes an animal she knows very well, a snake.

Adam and Eve knew all the animals. They could tell at the drop of a hat what their special character was. For that reason they had given names to the animals that suited them exactly.

They knew also that the snake was the craftiest animal God had created.

Why should Eve be surprised that the snake was talking. Wasn't the whole world one great big miracle, which continually provided new discoveries?

But she did know one thing: that beautiful world was threatened, because with her husband she had to build *and protect* the garden of Eden. Especially in the neighbourhood of that dangerous tree she had to be on her guard.

Was she on her guard? ...

(The story continues, after which the chapter goes over to a discussion of specific themes related to Lord's Day 3).

A former student remembers

Herman de Jong

Only a few months ago Bert Witvoet asked me to interview Rev. Praamsma, but for health reasons Rev. Praamsma had to decline. "But of course ... please stay for a cup of coffee!"

During the ensuing conversation I could see very well why he did not want to be interviewed. Talking about the recent and not so recent developments in the Gereformeerde Kerken in Holland and the Christian Reformed Churches in North America would agitate him too much.

Now God has taken the pastoral church historian home. From the church militant promoted to the church victorious! A pastoral church historian, Rev. Praamsma had the ability to gather cold, often very disturbing church-historical data and bring it across in a way that his listeners and readers developed a greater love for the Church of God. That's exactly what reading his *Het Dwaze God's* did to me. Although I was never a member of his congregations, as a son of the church he loved so much and as a representative of the "kleine luyden" who read his books, I'm thankful for the opportunity given to share how I got to know him ...

A figure behind a window

During his "Groninger" years the Praamsma family lived on the H.W. Mesdag Straat, opposite the Kweekschool met de Bijbel, which I used a while ago as a backdrop for a fictional Christmas story. Little did I know then that Rev. Praamsma's passing away would prompt me to refer to that school again.

Looking out of the windows and the science room of that school, one could stare directly into Rev. Praamsma's study. Although an older student, I too needed some distraction from listening to reasonably interesting science lectures. What better distraction than observing the comings and goings of a minister?

I would see him stand up from his desk, reaching for a book. There seemed to be no wallpaper in his study, just rows and rows of books .... very impressive to a "kwekeling."

When I visited Dr. Praamsma he mused: I must have been working on *Het Dwaze God's* then. Let me see ... what year was that?

So I observed him for a few years from a distance. Although I had never spoken to him, he became a familiar figure in my life. In the afternoon, around two o'clock, the door of the parsonage would open and Dr. Praamsma would shove his bicycle into the street. "There he goes again," we would say to each other, "visiting the sick."

A phenomenal memory

Then, one day, Dr. Praamsma became our Church History teacher, and the face behind the study window became much more familiar. We were amazed at his ability to spout out facts and events, deftly linking them to the years in which they happened, without even consulting his notes. "He's got it all in his head," we said. "That man must have a phenomenal memory ..."

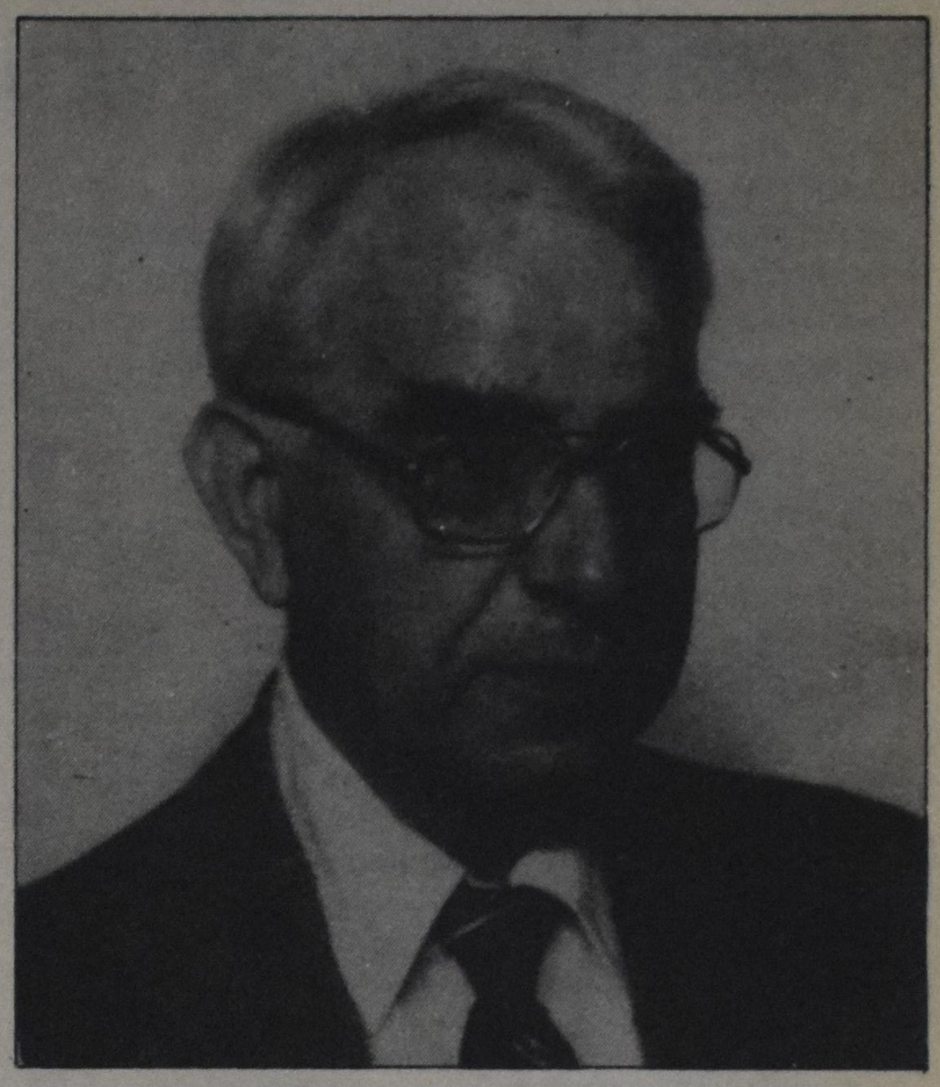
Undoubtedly influenced by his teaching, the third class Kweekschool decided to do a play on Martin Luther. I was to write, others were to perform it. Where to go for background reading? During a science lesson, I saw Dr. Praamsma in his study. "May I be excused for a while?" I asked the science teacher. Thus I found myself for the first time in the study which I had side-glanced at so often.

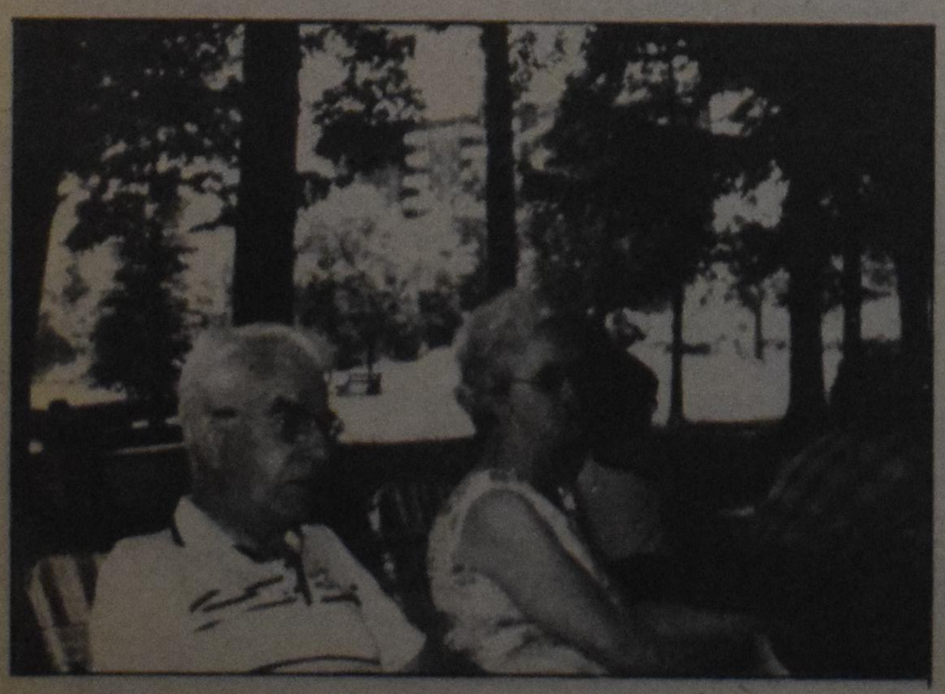
A twinkle in his eye

Twenty years later I met Dr. Praamsma after a church service. I pushed myself through the "Groningers" anxious to meet with their now much older pastor. When I introduced myself, he looked at me with a twinkle in his eyes and said: "Ha, you are the young man who once came to my study asking for books on Luther. How did that play go? I never saw it, you know?"

Dr. Praamsma, church observer. Observing the wounds of schisms and distantiation from God's infallible Word. May his love for the church be a beacon for all of us who are concerned about a smothering intolerance as well as a disregard for scripture which could easily lead to yet another falling apart.

Herman de Jong lives in Jordan Station, Ont. He is Director of Promotions for Salem Christian Counselling.





Remember, reflect, resolve

J.B. Nicholson

I never really understood as a boy why they had called it "Hillcrest." Our house was at the foot of the wooded hill and it was the old country road, the Green Knowe, that cut along the crest. I didn't really care about the name or how it was derived, so long as I could enjoy the wonderful benefits of living in a place that was as near to a boyish heaven as could be.

Someone long before I was ever born had planted an orchard there. A feast after school, of those succulent Bartletts and crisp Russets that cracked open at a bite, spoiled many a meat and potato dinner to follow. Not forgetting the challenge of trying to finish a green cooker that tightened the jaws and puckered the lips. The trees were not laid out in the orderly rows of the commercial fruit grower, but more in the spontaneity of a landscape gardener with winding paths leading down to the stream that bordered the property. Not much of a stream really, but deep enough to carry a few small fish. Good for a lazy summer afternoon's fishing.

Then was "the Hiding Spot"! The stream ran about three or four feet below the level of the banks and I had discovered at one place a very old tree that had resisted the erosion of the water and held the bank together in such a way as to form a small sheltered "cove."

There we were, Sheila my devoted little fox-terrier and I, sharing this haven where only the rippling of the stream made any appreciable sound. At least until I heard mother call me for dinner. She never called my name, but gave a kind of melodious "Coo-Hoo."

Whatever gets into the mind of a boy at times to make mischief I still don't really know, but that day I determined to play a trick on my mother and gave no "Coming" answer. I sat in silence to await developments. "Coo-Hoo" came the call again, a bit closer now. Mother knew about "The Hiding Spot" and she was coming to find me. As her voice grew louder, I knew in a moment or two that she would. Now! I would execute my master plan! Picking up the jar of minnows, full of water, I heaved it into mid-stream. As it made a fair splash I cried out in a frantic voice, "Help! mother, help!" Mother rushed to the bank, but in doing so her foot went into a hole concealed by the long grass and she fell over with a cry of pain. She had torn a ligament in her leg.

I jumped up and ran to her as she writhed in pain. We were quite a way from the house and I did as much as a nine-year-old boy could to help her hobble, in agony, to the big chair in the corner of the front room. I was speechless. At last she looked at me and said in her soft voice, "Son, why did you do that?" If she had only hit me on the head with a stick I think I would have felt so much better, perhaps giving me an outlet for my remorse.

She sat in that chair for weeks, her damaged leg propped up on a stool. Every time I entered the room I could only think "That was my fault" and there wasn't a thing I wouldn't have done for mother. Not an errand I would not have run, if only, if only I could show that I really did love her and grieved over my stupidity in causing her such pain.

On a good number of occasions that incident has come to mind especially at the end of the Lord's Supper. The bread lies broken on the table and the cup poured out and emptied. "He was wounded for our transgressions." We were the cause of all His pains. It was because of our folly and sins He suffered. We can say, "Yes, Lord, it was my fault." But do we as readily respond, as did Jonathan to David, "Whatsoever Thy soul desireth, I will even do it for Thee"? We may speak the words, but how deeply do they affect our lives?

Almost forty years rolled by and with understandable anticipation I returned to the homeland looking forward to showing my Canadian wife and children "Hillcrest." We took the Green Knowe road so that we could get a good view from the high side first. I felt the emotion of happy memories. Stopping at a vantage point we got out and looked down ... on two concrete apartment buildings plunked right in the place where the old home and the orchard once had been. Trees ripped out, winding paths all gone and the once burbling stream now a glutted ditch.

Time had carried far away the opportunities for restitution, for loving service and glad errands, at least in that context. Still, we daily have those opportunities in the circle of friends and loved ones where we live in time today. First, not to cause them hurt and pain and then, if possible, before it is too late, to make right where there has been wrong and while we can, by love to serve one another. Above all never to forget our personal responsibility in the sufferings of the Saviour. Then, Lord willing, as we step into another year, to resolve by God's help to show our love day by day in bringing joy to the heart of our Beloved Lord in glad and willing service.

Reprinted with permission from Counsel magazine, Nov.-Dec., 1984.

Feature

A breath of fresh air in theology

Richard Plantinga

In the modern world, theology has freed itself from direct ties to the Christian church. Unlike for example the early church period, when theologians were bishops and priests, theology today is done by "academics" and "professionals," many of whom are not necessarily confessing, church-going Christians. As a result, when confessing Christians go to theology for help in understanding the Bible, they often come away confused.

This being the case, it is not often that one comes across a scholarly, orthodox book about the Bible. Most scholarly books about the Bible talk the technical language of biblical criticism and make many unorthodox assumptions about the Bible. As such, these books are not very useful to the confessing Christian.

It is for this reason that reading Dr. Henry VanderGoot's *Interpreting the Bible in Theology and the Church* (New York: Edwin Mellen Press, 1984) was like a breath of fresh air. Here is a rare piece of scholarly, responsible, orthodox theology.

VanderGoot, professor of Religion and Theology at Calvin College, is keenly aware of the dangers that autonomous (free from the church) modern theology poses for the Bible. His book is dedicated to showing how and why this is so.

While not a long book, VanderGoot's essay is filled with discernment. Although the book contains many insights beneficial for the layman, it is not really addressed to such a person. The book assumes some theological sophistication (a good part of the first chapter is an explication of the hermeneutical insights contained in Hans-Georg Gadamer's *Truth and Method*) which may place it out of the reach of many who ought to hear its message. Hence, this article.

VanderGoot stresses that his book is not a commentary on this or that passage of Scripture. Rather, the author "only hopes to contribute to addressing the problem of how the Christian's understanding of the biblical story as a whole is derived and how this in turn relates to the formation of the Christian's scholarly efforts to interpret the Bible."

Two kinds of knowledge

Essential for grasping the thesis of the book is the distinction between pre-theoretical (pre-scientific, direct) knowledge and theoretical (scientific, reflective) knowledge. The former is knowledge we have before reflection and before "science" – the kinds of things we usuallly associate with intuition, feeling and immediate understanding. The latter is the kind of theoretical, scientific reflection we do in school — we *think* carefully about something and draw some conclusions.

The distinction between these two kinds of knowledge is applied by VanderGoot in the following way: When confessing Christians read the Bible, we assume that the triune God is speaking to *us* (because we confess that the Bible as a whole is God's self-revelation to us). In reading the Bible confessionally, we do not think first and foremost about the secondary or human authors of the Bible and the particular situations they were addressing (for example, Paul writing to the church at Rome).

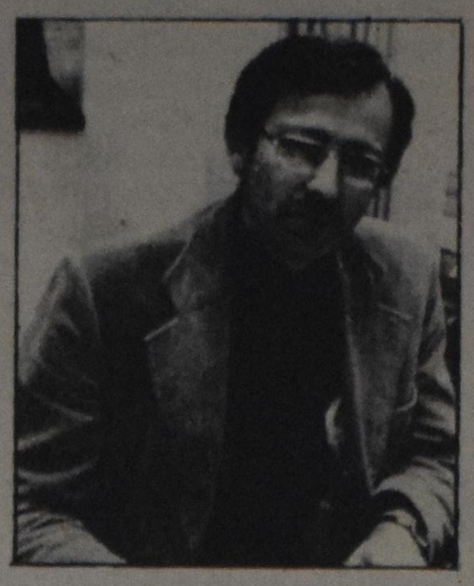
This confessional reading of the Bible VanderGoot calls "direct reading" or pre-theoretical reading. Such direct reading takes the Bible to be a whole (the Bible's "canonical sense") and seeks to get at the literal (not *literalistic*) sense of the text of Scripture — the *literal* sense, not some deep, hidden meaning or the original situations of the human authors.

Approach Scripture in trust

With this as background, here is the thesis of VanderGoot's book: Pre-theoretical understanding of the Bible (direct reading) exists in the Christian church community and its tradition (creeds and confessions). This pre-theoretical, confessional understanding of the Bible must be the basis of the investigations done by biblical and theological scholarship. As such, the biblical scholar approaches Scripture in trust and affirmation (This is a change from the "hermeneutic of suspicion" that we moderns have inherited from the likes of Marx and Freud).

Following the Reformation's insistence that Scripture must be its own interpreter, VanderGoot points out that the Bible itself suggests a way in which it must be interpreted. This key is the Bible's story-line or narrative structure which begins with creation and moves to fall, to redemption and finally to consummation.

Hence, in reading the Bible, one sees that the order in which things happen is significant. Therefore, the Old Testament is placed before the New Testament, creation and fall precede redemption. This is so because the text of Scripture itself suggests (demands) this order.



Dr. Henry VanderGoot

The significance of this might be explained as follows: Scripture opens with "In the beginning God ...." The very first thing the Bible relates is God and His creation of the heavens and the earth. In the experience of post-fall man, what tends to be stressed first and foremost is *redemption*. By doing this, an injustice has been done to the text of Scripture.

Much of modern theology is prone to this danger (cf. Karl Barth's redemptocentric theology) for two reasons: First, in man's *experience*, the feeling of redemption is uppermost. Secondly, much of Scripture is concerned with man's redemption (by Genesis 3 we can already speak of redemption). In stressing redemption, what tends to be overlooked is the work of the Father in creation and man's rebellion against God in the fall into sin. The point here is that the text of Scripture (God's Word and hence God-centeredness) must take priority over man's experience (man-centeredness).

A corollary about the priority of the text is the issue of biblical language. Biblical language must be taken as normative because the text has primacy over man's approximations of it. Hence, it is extremely important to note that God reveals Himself as *Father*, and cannot be properly referred to as Mother, as some theologians seem to think.

Narrative approach is key

The narrative approach to Scripture, VanderGoot points out, has been eclipsed in the modern world. He shows how this has come about and appeals to philosophers, theologians and literary critics to support his case (especially Erich Auerbach, Brevard Childs and Hans Frei). The cost of this eclipse has been a resequencing of the contents of the Bible as one sees fit (like placing redemption first).

When the Bible is placed into the hands of rationalistic philosophers and theologians, the story in the Bible is discarded ("husk"). These philosophers and theologians prefer to reduce Scripture to moral truths and rational propositions ("kernel") to which the believer is asked to give rational assent.

In other words, modern theology, often operating without the proper pre-theoretical understanding of the Bible as God's self-revelation to man, has rejected the creation-fall-redemption-consummation pattern in the Bible as mythological, unscientific and irrelevant.

By rejection, this pattern, modern theology cannot do justice to the text of Scripture as a whole because even the non-narrative parts of the Bible (the Psalms, Paul's letters) serve to explicate and unify the narrative. Without the key notion of narrative, modern theology has focused on the *human* authors, their original situations, and so on. This has served to fragment the Bible.

The creation-fall-redemption-consummation pattern in the Bible suggests that the Bible is universal history (moving from creation to consummation — hence, there is a sense in which *we* are in the Bible since we participate in that history). In reading the Bible, we need to fit ourselves into it. The Bible does not have to accommodate itself to us as modern theology assumes (think of the many efforts to "update" and "modernize" the Bible).

We go to the Bible not to do analysis of this or that problem, but to "listen in," as VanderGoot says. In other words, there is no distinction between the "horizon" or world of the Bible and our own "horizon" or world — the reader, whose experience is already shaped by the Bible, is drawn into the world of the narrative so that there is really only one horizon.

VanderGoot points out that general hermeneutical theory or philosophical hermeneutics (which tend to operate with the idea of two horizons) can never properly be used to interpret the Bible. To take an example, the well-known New Testament scholar Rudolf Bultmann sought to use Martin Heidegger's analysis of the human condition as his interpretative key for understanding the New Testament. This imposition of structure on the Bible ignores the Bible's own suggestion for interpreting it: narrative. Therefore, biblical or theological hermeneutics must be unique and non-fixed: unique because it exists for the interpretation of only *one* book (the Bible) and non-fixed because it must remain open to correction and reproof by Scripture itself.

Theology rooted in church

The Christian church's understanding of the Bible must be the basis for theological scholarship's endeavours. When this is the case, scholarship could fill out and enhance our knowledge of the Bible. However, precisely the opposite has been the case in the modern (post-Enlightenment) world. Instead of the Christian church giving to scholarship what should be its understanding of the Bible, modern scholarship (part of the "knowledge class" or set of specialists in our society) has been telling the Christian church what is the case about the Bible.

In other words, modern scholarship has been busy undermining the Bible because its pre-theoretical understanding is not the stance of faith, revelation and trust, but the stance of unbelief, rationalism and suspicion.

VanderGoot has brilliantly shown why Christians come away from biblical scholarship feeling empty and confused. All too often, pastors, teachers and students of the Bible read books whose authors' starting points are not the pre-theoretical stance of orthodox Christianity. VanderGoot's book has served to unveil this important truth: Modern theological scholarship has been engaged in washing away the foundation of the Christian faith. Christians need to know this and authentically Christian scholarship must address itself further to this crucial problem.

My thanks go to VanderGoot for his contribution to such Christian scholarship. His book deserves wide readership — especially by those who have felt the poverty of modern scholarship.

Richard Plantinga taught Bible at Smithville Christian High School for two years, and is presently a graduate student in the department of Religious Studies at McMaster University in Hamilton, Ont.

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Lucas ter Leede came to town ...

Keith Knight

The sparkle in his eyes radiate a compassionate warmth for family and friends. He enjoys the fragrance of a flower and the caress of a child as priceless gifts of God.

To thousands of people, he is known as Lucas ter Leede, weekly columnist in one of Holland's largest Christian weekly newspapers — "*Centraal Weekblad*. His column, Pro Memorie, reflects the sensitivity of an "opa," the wisdom of a pastor and the compassion of a deacon.

To his friends in Sassenheim, South Holland and to his enlarged family, he is known as H.L. Boter: father, grandfather and friend.

Love for language

Lucas ter Leede came to Canada recently, wearing the grey suit which he normally wears as H.L. Boter. He is a vibrant, 80-year-old gentleman who has a passion for life, for family and for language.

The use of language, whether it is verbal or written, is a constant joy for Mr. Boter. His flowery, descriptive style is not confined to his "ter Leede" image. That is simply the way he is.

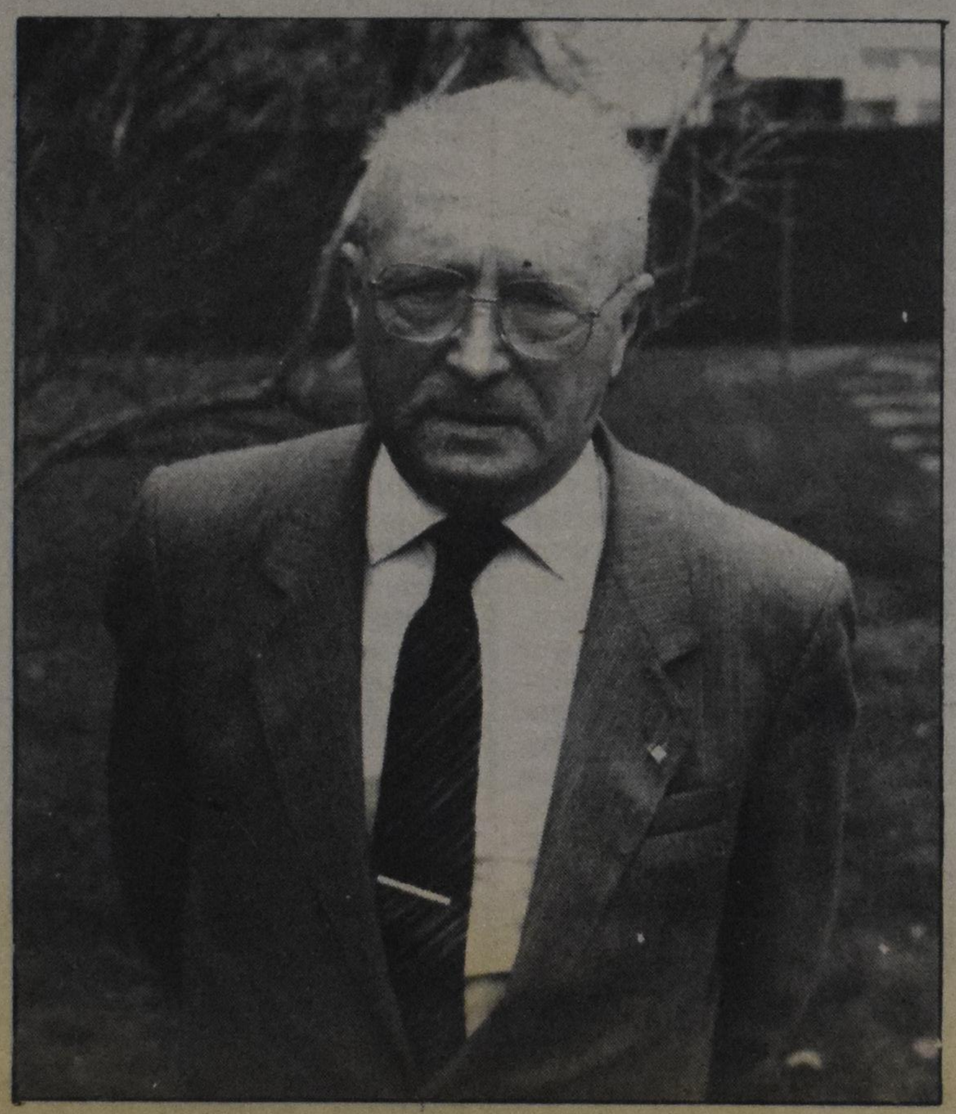
His long career as Dutch columnist began just after the First World War. He was a part-time correspondent for the *Nieuwe Leidse Courant*, a local Christian newspaper in Leiden, the place of his birth.

A few years later, when Mr. Boter served as clerk in the Gereformeerde Kerk in which Rev. P.D. Kuiper served, he was asked to write a weekly column for the *Leidse Kerkbode* — a church magazine. His column, "Lekenmeditaties," was signed with his newly acquired name, "Lucas ter Leede." The selection of the pen name was quite simple, he says. "Lucas was my second name and ter Leede is a little river between Sassenheim and Leiden.

His "Pro Memorie" began to run in *Centraal Weekblad* in 1976 when Mr. Boter was 74 years old. In his columns he tries to follow the advice given him years before by Rev. Kuiper. "Dominee Kuiper taught me not only to try to be funny, but also to try to bring a message. Being only funny has no value."

He speaks English thoughtfully and eloquently, always searching for a new word. During his recent trip to Canada he picked up the word "classy."

"Pro Memorie" grew in popularity, simply because the columns were so easy to understand. They were 'human', yet with a message. "I tried to write as though it was a record (horizontal) but trying to make a spiral to above."



A family man

His inspiration for his columns comes from family and friends, but especially from his wife, Geesje. He refers to his bride of 55 years as a "Christmas gift from 1925" (when they first met) who reveals "a new surprise" every day. She is a gift "waarop ik nooit uikgekeken raak" (I never stop admiring).

The affable gentleman, seeing the importance of maintaining family ties (but also for posterity's sake), created a family newsletter 11 years ago with the birth of his first great-grandchild. It is entitled simply: Hi.

"Hi" is sent to all of his children in The Netherlands, Canada and the United States, as well as to all of his married grandchildren. He just mailed out number 532, averaging about one newsletter a week for each of those 11 years. He lists upcoming birthdays and anniversaries, prints letters which are sent to him from children, grandchildren and great-grandchildren, and even has his own little column, "Journaal der senioren."

Still loves the church

Mr. Boter has been a witness to a great deal of change in the Gereformeerde Kerk during his 80 years. But he has kept Lucas ter Leede out of the theological discussions which preoccupy the church at the synodical level. That, he says, is for the theologians to discuss.

He sees himself as an ordinary, pew-sitting Reformed Christian. "The Gereformeerde style is vanishing," he says. The church is taking on a superficial style." But we still love our church and we hope that better times will return." He shares the concern expressed by Herman Ridderbos, former editor of *Gereformeerd Weekblad*, which is no longer being published. "We live in a time of great 'verwording' (decay)."

Mr. Boter also spoke of the increasing relationship with the Hervormde Kerk and the planned merger of the two denominations before the end of the century. In his own town of Sassenheim, the Gereformeerde and Hervormde churches hold separate worship services in the morning but meet together for joint communal worship in the evening. Ministers from the two denominations rotate leadership of that service. The notion of eventual union of the two denominations is not seen as a big issue among church members, he says.

Visit to Canada

This was Mr. Boter's sixth trip to Canada, visiting family in various parts of Ontario and British Columbia over those years. He has two daughters living in Canada: Alice Los in Kemptville, Ont. and Grace Meyer in Oshawa, Ont.

His most recent trip was occasioned by the marriage of Margaret Meyer, his granddaughter. During the reception he gave a speech in English ("my speed is 20 words an hour") which yielded a standing ovation from a supportive audience of 150. He also managed to use the word "classy" in describing his granddaughter.

The "Lucas ter Leede" in him came out during our conversations. "My stay in Canada provides me with much stuff" for his columns "but I will have to be selective." Readers of his "Pro Memorie" will undoubtedly find references to his recent Canadian trip in upcoming columns. He has already given a daily account of his trip to his extended family through his "Hi."

Much writing left

And just how long will Mr. Boter continue to write? Even though he is a spry and fit 80-year-old, he recognizes that he won't be able to write forever. He indicated that he has an understanding with the Editor of *Centraal Weekblad*. "If I become a nuisance, they will let me know," he says with a smile. "Then I will gladly and humbly put my pen down."

But his physical health and stamina seem to indicate that Lucas ter Leede still has a lot of writing left ahead of him. A collection of his "Pro Memories" will be coming out in print shortly and may very well become available in Canada as well. His desire to have a collection of his columns published is long-standing.

Humble and compassionate

"Some years ago I sent a selection to a publisher to form a booklet. The collection came back with the words: 'Your stories are good for a desert but not for a whole dinner. Your stories are only good for a spoon-full each week, not for a whole meal at once.' I was satisfied and chose the way of least resistance."

Another publisher will come out with the collection of 45 stories by Christmas, most of the stories chosen at random ("willekeurig").

His compassionate heart is more worried about the publisher's financial involvement than about the joy and pride in having a collection of his columns published. "We hope for the best and, out of compassion ("naastenliefde") we hope that the financial loss will not be too big."

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Markham, Ont., Canada L3R 3R1

BEUTE: We wish all our many relatives and friends across the miles a very blessed Christmas and a prosperous New Year.
Jake & Theresa Beute and family, R.R.#2, Kerwood, ON N0M 2B0

BOLDERHEIJ: Bert and Tina Bolderheij wish all their friends from coast to coast a blessed Christmas and New Year.
565 Carrville Rd., Richmond Hill, ON L4C 6E5

BOONSTRA: Langs deze weg wensen wij de familie, vrienden en bekenden een gezegende Kerst toe en tevens een overgang van het jaar 1984 in het jaar 1985; dat het jaar 1985 iedere dag een lichtstraal in ons leven mag zijn met de hoop op de wederkomst van Christus, is de bede en wens van Mr. en Mrs. John Boonstra Sr.
Round Lake Rd., R.R.#1, Telkwa, BC V0J 2X0

BOUWERS: Ralph and Hanna Bouwers wish all our family and friends a happy Christmas and God's blessing for 1985.
R. Bouwers, 7900 McLaughlin Rd., Apt. 2305, Brampton, Ont.

BRUINSMA: We wish all our relatives, friends and neighbours a very merry Christmas and a happy New Year.
Thys and Alice.

DE JONG: Christmas greetings to family and friends and a blessed New Year to all.
Mr. and Mrs. Ben De Jong, 753 Elizabeth St., Sarnia, ON N7S 2V4

DE VRIES: We, Jacob and Renny, extend warm greetings to all our family and friends and wish you a blessed Christmas and a New Year of good health and happiness under the guidance of our heavenly Father.
22 Bowstead, St. Catharines, ON L2N 3T1

ELLENS: Voor de komende feestdagen, familie, vrienden en bekenden, Gods onmisbare zegen toegewenst.
Mrs. T. Ellens-van Kalsbeek, 1310 Exmouth St., Sarnia, Ont.

FEDDEMA: Aan familie, vrienden, en bekenden allen een gezegend Kerstfeest en Nieuw Jaar toegewenst.
Mr. and Mrs. P. Feddema, 400 Dominion St., Apt. 44, Strathroy, Ont.

GERRITSEN: Mr. and Mrs. J.A. Gerritsen van Shalom Manor in Grimsby wensen al hun familie, vrienden en kennissen prettige Kerstdagen en een gelukkig Nieuw Jaar.

GRIFFIOEN: We would like to wish all our family and friends God's joy at Christmas and His peace in the New Year.
Jake, Audrey, Margaret, Linda and Jake Jr., R.R.#1, Cannington, ON L0E 1E0

HAMSTRA: Aan al onze familie, frienden en kennissen willen wij van uit Holland Christian Home te Brampton, een gezegend Kerstfeest toewensen en een voorspoedig 1985.
Mr. en Mrs. P. Hamstra, Hope Tower, Apt. #514.

HIEMSTRA: Bij deze wensen wij onze kinderen, kleinkinderen, fam, buren, vrienden, en bekenden, waar zij zich ook bevinden in Canada, gezegende Kerstdagen en God's zegen toe in 1985.
Marten and Alice Hiemstra, 12 Vet Ave., Bowmanville, On L1C 2C2

HOITING: Siep and Dini and family would like to wish all our family and friends our warm wishes for a blessed Christmas and a prosperous New Year.
R.R.#1, Salford, Ont.

HOUTMAN: We wish all our family, friends and acquaintances the true joy of God's love and peace. May this festive season bring hope and happiness. A special thanks for the many kindnesses we experience from so many of you in our travels.
Harry and Tine, Heather, Ruth and Neil Houtman, 56 Harriet St., Toronto, ON M4L 2E9

KITS: Wij, Mr. and Mrs. H.J. Kits, wensen al onze kinderen, kleinkinderen en verdere familie van dichtby of veraf, "Een gezegend Kerstfeest en een voorspoedig 1985" toe.
64 Arb Close, Red Deer, Alta.

KNIGHT: Mrs. Gertrude Knight-Weeda wishes all her relatives, friends, and church members, a blessed Christmas and healthy 1985. May God stay near to you all.
Fenwick, ON L0S 1C0

KOOISTRA: We, Janette and Rem Kooistra wish all our relatives, friends and fellow believers God's help, guidance and blessing for 1985. Perhaps we can say it this way:
To Christ, the Lord, we want you to go
For all who come to Him may stay
His star will lead them all the way
So, please, do come, do not say:
"No."
453 Albert St., Unit #12, Waterloo, ON N2L 5A7

MELENBERG: Gerrit and Ann Melenberg wish all their friends and relatives a blessed Christmas and a joyful and prosperous New Year.
Edmonton, Alta.

MIDDEL: Mrs. A. Middel wenst familie en vrienden een gezegend Kerstfeest en Gods onmisbare zegen voor het Nieuwe Jaar.
12 Barlett Ave., Grimsby, ON L3M 4N5

MIEDEMA: Mr. and Mrs. T. Miedema wensen familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuw Jaar.
St. Catharines, 90 Lakeport Rd., ON L2N 4P8

MULDER: I want to wish all my children, my family and friends a blessed Christmas and a very happy New Year.
Mrs. Jeanette Mulder, Shalom Manor, Grimsby, Ont.

PASMA: We wish all our relatives friends and acquaintances a most joyous and blessed Christmas and a happy New Year.
George and Alice Pasma, 263 Clark Rd., London, ON N5W 5E7

POSTHUMUS: We pray that all our children, grandchildren, relatives and friends, far and near, may experience a blessed Christ-centered Christmas season, and in the year 1985 hope, peace and contentment live in your hearts and homes.
Mr. and Mrs. Hylke and Anna Posthumus, H702 - 7900 McLaughlin Rd. S., R.R.10, Brampton, ON L6V 3N2

RHEBERGEN: To all our relatives and friends we wish a blessed Christmas and a happy and prosperous New Year.
Gerald and Frances Rhebergen and family, R.R.#2, Tottenham, ON L0G 1W0

RUMPH: Henry and Lammie wish all their family and friends a joyous Christmas and God's blessing in the New Year.
R.R.#1, Grimsby, ON L3M 4E7

RUMPH: Mr. and Mrs. Thys Rumph would like to wish all their children, grandchildren, brothers and sisters, family and friends a merry Christmas and a blessed New Year.
R.R.#1, Alma, Ont.

STERINGA: Mr. and Mrs. P. Steringa te Brampton, Ont., Trinity Tower, Apt. 308, wensen familie vrienden en bekenden een gezegend Kerstfeest en een gelukkig Niew Jaar.

TIGCHELAAR: To all our family, relatives and friends a blessed Christmas and guidance and God's care for the New Year.
Anna and Klaas Tigchelaar, 462 4th Con. Rd. W., R.R.#2, Waterdown, ON L0R 2H0

VANDEN BERG: Wij wensen al de fam. vrienden en bekenden, Prettige Kerstdagen en God's onmisbaren Zegen voor het komende jaar.
Nel and Jake Vanden Berg, R.R.#1, Caistor Centre, Ont.

VANDER KRUK: To all my relatives, children, grandchildren and friends, a happy holiday season. May we all start out this New Year with the words of Hymn 475.
Mrs. C. Vander Kruk Sr., Waterdown, Ont.

VANDER VEEN: We would like to extend our best wishes for a merry Christmas and a happy New Year to all our friends and relatives.
Mr. and Mrs. C.K. VanderVeen, Woodbridge, Ont. and Ms. Rinkje VanderVeen and Ms. Jellie Vander Veen, Brampton, Ont.

VAN DYKE: We would like to wish all our friends and family a very merry Christmas and a blessed New Year.
Tony and Alice Van Dyke and family.

VAN EEK: To friends and fellow-pilgrims, Rev. Arie and Mrs. Ellen Van Eek extend the wish that the joy of Christ's leading may move them to walk by faith into the year of our Lord 1985.
23 Niska Dr., Waterdown, ON L0R 2H0

VAN HERK: Bill and Audrey — Wishing our children and all our friends a very blessed Christmas and the Lord's guidance for 1985.

VAN MANEN: Aan familie, vrienden en bekenden de zegen des Heeren toe gewenst voor de Kerstdagen en het Nieuwe Jaar.
Mrs. T. van Manen-van Kalsbeek, 25 Tofield Cr., Rexdale, ON M9W 2B8

VAN MARRUM: Jitze and Wikje wish all our family and friends the Lord's blessing in the days to come, when we celebrate the coming of our Lord Jesus, and may He lead and keep you in the year 1985.

VAN MARRUM: Gerlof and Tina wish their family and friends a blessed Christmas and a joy-filled New Year.
P.O. Box #59, Smithville, Ont.

VEENSTRA: Gloria in Excelsis Deo. Peter en Florence Veenstra, 53 Ghent St., St. Catharines, L2N 2C8, wensen hun kinderen, familie en vrienden gezegende Kerstdagen en een gelukkig 1985.

VREUGDENHIL: Mr. and Mrs. N. Vreugdenhil willen familie, vrienden en bekenden God's zegen toewensen, zowel voor de komende Kerstdagen als voor geheel 1985.
2 White St., Apt. #102, St. Catharines, On L2M 1Z2

WITVOET: I wish all my relatives and friends in Florida and Canada a blessed Christmas and New Year.
O love of God, our shield and stay
through all the perils of our way,
we read you best in Him who came
to bear for us the cross of shame;
eternal love, in you we rest,
forever safe, forever blest.
Mrs. G. Witvoet, #302, 40 Mohawk Rd., E., Hamilton, ON L9A 2G7

WITVOET: We extend best wishes to all our friends and relatives for a joyful Christmas and a peace-filled New Year.
Bert, Alice, Ed, Maynard, Marguerite, John and Stephen.

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Many thanks to our customers and friends.

We wish you all a blessed and prosperous 1985.

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Births

MIEDEMA: We, Rev. Dirk and Mrs. Grace Miedema are grateful to announce that our Father has entrusted us with a healthy son, PAUL SYMEN, born November 27, 1984. A brother for Wally, the 17th grandchild for Wybe and Lynn Miedema of Dunnville, Ont., and the 2nd grandchild for Symen and Yt Kloosterman of Phelpston, Ont. Our cup overflows.

VANDER PLOEG: "For thou didst form my inward parts, thou didst knit me together in my mother's womb. I praise thee, for thou art fearful and wonderful. Wonderful are thy works!" (Psalm 139:13,14).
Geert and Gerrie (nee Prins) thank God for the safe arrival of a son, JONATHAN DAVID, born on November 21, 1984, weighing 7 lbs. 15 oz. Little brother for Marlene, Arthur, Annette, Linda, Brian, Pauline and Gerald. Proud grandparents are Wytze and Baukje Vander Ploeg.
R.R.#5, Renfrew, ON K7V 3Z8

Marriages

LEENSTRA-GAFFIN: In the spirit of Christian joy, Mr. and Mrs. Fred Leenstra and Dr. and Mrs. Richard B. Gaffin, Jr., announce the forthcoming marriage of their children, YVONNE ANITA and RICHARD BIRCH, the Lord willing, on Saturday, December the 29th at 2:00 p.m. in the Smithville Chr. Ref. Church. Dr. Richard B. Gaffin, Jr. officiating.
Future address: 785 Princess Ave., London, ON N5W 3M5

O perfect love, all human thought transcending,
lowly we kneel in prayer before thy throne,
that theirs may be the love that knows no ending.

Anniversaries

1959 December 1984

JIM and CORRIE BAKKER
(nee de Braal)

will celebrate their 25th Wedding Anniversary. We thank God for His grace and love that brought us through sickness as well as through blessed moments. We pray that His loving hands will continue to guide our parents through their marriage for as long as they live.
"But I through the abundance of thy steadfast love will enter thy house; I will worship toward thy holy temple in the fear of thee. Lead me, O Lord, in thy righteousness because of my enemies; make thy way straight before me" (Psalm 5:7 & 8).
Adriaan — Waterloo
Helena & Peter (boyfriend) — Burlington
Home address: Box 33, Putnam, ON N0L 2B0

1959 December 18 1984
"I can do all things through Christ who strengthens me" (Phil. 4:13).

DICK and ALICE DE KLEINE
(nee Mulder)

married in Bethel Chr. Ref. Church in Brockville, Ont. 25 years ago, celebrate their silver Wedding Anniversary with their children and grandchild:
Brian De Kleine
Fred & Wendy Moes; Cheryl
Harvey De Kleine
Debbie De Kleine
Carolyn De Kleine
all members of Immanuel Chr. Ref. Church, Hamilton. May the Lord continue to bless this family.
Home address: 86 Greeningdon Dr., Hamilton, ON L9A 3A7

Wellandport Dunnville
1959 December 30 1985
With joy and thankfulness to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents and grandparents,

RICK and WILLY ZANTINGH
(nee Sjaarda)

We pray that the Lord will continue to bless you with many more happy and healthy years together!
With love and congratulations from:
Ken & Nancy Zantingh; Wesley, Ryan — Dunnville
Bruce
Sonya & Gerry Tebrake — Burlington
Chris
Cynthia
Andrew
Joanne
Home address: R.R.#1, Dunnville, ON N1A 2W1

Anniversaries

"For the Lord is good; His mercy is everlasting, and His truth endures to all generations" (Psalm 100:5).
On Thursday, December 27, 1984, the Lord willing, we hope to celebrate with our parents,

FRED and YITTY LEENSTRA

their 30th Wedding Anniversary.
We thank the Lord for you and wish you His continued blessing.
Much love:
Marg & Ken Cappon — Willowdale, Ont.
Yvonne & Rich Gaffin (engaged) — London, Ont.
Patty
Norm
Home address: R.R.#3, Smithville, ON L0R 2A0

Nykerk Brampton
1924 December 24 1984
With joy and thankfulness to our Lord, we are happy to announce the 60th Wedding Anniversary of our parents, grandparents, and great-grandparents,

ALBERT and WILMA MULDER
(nee vanHunenstyn)

May God continue to bless them and keep them in His care.
Gysje & Teus VanDyk — Holland
Ali & Wim Pater — Port Alberni, BC
Jan & Corrie Mulder — Holland
Aartje & Fred Hiemstra — Kingston, Ont.
Willy & Jim Jansen — Belleville, Ont.
Tiny & John Ebbers — Belleville, Ont.
Coby & Jack Claessen — Kingston, Ont.
Cherry & Frank VanderWilp — Brampton, Ont.
Pat & Gerry Kvist — Aurora, Ont.
Bev & Ken VanderEems — Amherstview, Ont.
38 grandchildren, 26 great-grandchildren.
Home address: 7900 McLaughlin Rd., S., Hope Towers, Apt. 101, Brampton, ON L6V 3N2

1959 December 18 1984
"Not to us, O Lord, not to us, but to your name be the glory, because of your love and faithfulness" (Psalm 115:1).
We, the children of,

HENK and HINKE ROP
(nee Halma)

wish to rejoice with them on the occasion of their 25th Wedding Anniversary. We ask that God will continue to bless them and keep them in His care.
With love:
John & Arlene
Jack
Renita
Jeanette
Carol
Home address: 2618 - 14 Ave., N., Lethbridge, AB T1H 4C6

Obituaries

1933 December 7 1984
Praise the Lord, the King of heaven
Who for 51 years kept our parents in His Fatherly care and in His infinite wisdom called home on the anniversary date, His child,

ANNE (Anton) ADEMA

in his 77th year.
His sincere love for his Lord whom he did not hesitate to confess at any time, will remain inscribed in our memories of a loving and devoted husband, father and grandfather of:
Tietje (Tiny) Adema (nee Vander Werf)
Grace & Neal VanGalen; Con, Anita
Vera & Bill Rekker; Arthur, Paul
Wietze & Sharon Adema; Jordan
Mary & Theo Jurrius; Mark, Tanya
Reina & Bill Pagie; Derek, Danielle
Home address: 7900 McLaughlin Rd., S., Apt. 2102, Brampton, ON L6V 3N2

Obituaries

On Thursday, November 1, 1984, sleeping in his chair, the Lord took unto Himself our beloved father, grandfather, and great-grandfather,

THEUNIS BOSCH

at the age of 88.
"Praise Him with stringed instruments and organs" (Psalm 150:4b).
Widower of Sytske Bosch-Sikma.
Dear father of:
Grace & Louis deJager — Lethbridge, Alta.
Florence & Casey deJager — Lethbridge, Alta.
Jake & Trienie Bosch — Duncan, BC
Dorothy & Henry van Boven — Duncan, BC
Dick & Jennie Bosch — Bellingham, Wash.
Jerry & June Bosch — Edmonton, Alta.
Steve & Linda Bosch — Duncan, BC
Henny & Peter Schalk — Lethbridge, Alta.
34 grandchildren and 11 great-grandchildren.
Funeral services were held on Monday, November 5 at 1:30 p.m. First Chr. Ref. Church, Duncan, BC with Rev. J. Kits officiating.

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations" (Psalm 89:1).
On Friday, November 16, 1984 the Lord in His great wisdom, loving kindness and covenantal faithfulness took up suddenly into His everlasting arms our husband, heit, pake and grandfather,

THOMAS DE GROOT

at the age of 65 years.
He will always be remembered by his wife: Ida De Groot-Tymstra — Neerlandia, Alta.
Children and grandchildren:
Art & Joyce De Groot; Rachel, Joel, Julene, Heidi — Abbotsford, BC
Hilda De Groot — Edmonton, Alta.
Tena & Daniel Lusignan; Anthony, Joshua, Elisha — Edmonton, Alta.
Alice Paquin; Melissa, Paul, Krista — Abbotsford, BC
Rose De Groot — Edmonton, Alta.
Patricia De Groot & Paul Amerongen (fiancé) — Edmonton, Alta.
The funeral service was held on Wednesday, November 21, 1984 at the Neerlandia Chr. Ref. Church. Rev. N. Vriend officiating.
"In all things we are more than conquerors through Him who loved us" (Romans 8:37).

REV. DR. LOUIS PRAAMSMA

"Make me to know thy ways, O Lord, teach me thy paths; lead me in thy truths, and teach me, for thou art the God o my salvation, for thee I wait all the way long" (Psalm 25:4,5).
Passed away in the sure and certain hope of the resurrection, at the Peel Memorial Hospital on Sunday, December 2, 1984. Reverend Dr. Louis Praamsma, beloved husband of Nelly Vlietstra.
Dear father of:
Riemer & Joyce Praamsma — Grand Rapids, Mich.
Eline & Peter Homan — Stoney Creek, Ont.
Johanna & Gerald van Belle — Seattle, Wash.
Willem & Rita Praamsma — Hallum, The Neth.
Herman & Diane Praamsma — Rexdale, Ont.
Christine & Anco Farenhorst — Owen Sound, Ont.
Opa of 27 grandchiluren and 1 great-grandchild.
Home address: 7900 McLaughlin Rd., S., Apt. 2614, Brampton, ON L6V 3N2

Obituaries

Jesus said, "I am the Way, and the Truth and Life; no one comes to the Father, but by me" (John 14:6).
On December 8, 1984, the Lord took into His eternal home, our beloved husband, Father and Pake,

HUGH OEGE FEENSTRA

at the age of 64.
Husband of:
Sandra (Saakje) Feenstra (nee VanderZee)
Father of:
Ed Feenstra — Eden Mills
Sue Feenstra (nee Pierik) — Kitchener
Ron Feenstra — Vancouver
Pake of Robert
Funeral service was held on Tuesday, December 11, 1984 at 2 p.m. in the Clarkson Chr. Ref. Church. Rev. W. Veenstra and Rev. A. Blaak officiating.
Home address: 2019 Lakeshore Rd., E., Oakville, ON L6J 1M4

On December 8, 1984, the Lord took our

HUGH OEGE FEENSTRA

Dear husband of Saakje Feenstra (nee VanderZee)
Dear brother-in-law of:
Th. VanderZee
L. VanderZee — Drachten
T. De Vries (nee VanderZee)
J. De Vries — London, Ont.
J.W. VanderZee
T. VanderZee — Delft
G. VanderZee — Kitchener
"Rejoice in the Lord."

In memory of,

SHARON LYNN VANDERSTEEN

Born July 31, 1972.
Died December 2, 1984.
Beloved daughter of John & Irene VanderSteen of Nigeria, W. Africa.
Sister of:
Karen, Chris, Marlene, and Jonathan.
Granddaughter of Jacobus & Elza Van Hemert — Holland Marsh, Ont.
Niece of:
Rev. John & Jean Van Hemert — Florida, USA
Harry & Ginny Van Hemert — Schomberg, Ont.
Alex & Riena Van Hemert — Newmarket, Ont.
Sara & Adrian Van Luyk — Holland Marsh, Ont.
Nelly & Hugh Van Dyke — Guelph, Ont.
Audrey & John Schenk — Orillia, Ont.
Christine & Cor Buikema — Georgetown, Ont.
Jim & Janet Van Hemert — Holland Marsh, Ont.
Funeral from Covenant Chr. Ref. Church, St. Catharines, Ont. Saturday, December 8, 1984 at 2:00 p.m.
Neither Life nor death shall ever
From the Lord His children sever:
Unto them His grace He showeth,
And their sorrows all He knoweth.

Though He giveth or He taketh,
God His children ne'er forsaketh,
His the loving purpose solely
To preserve them pure and holy.

De Hollandse mannenvereniging van Holland Chr. Homes
memoreerd hiermee met diepe eerbied, het heengaan tot hoger heerlijkheid van een van haar leden,

DR. L. PRAAMSMA

Zijn eenvoudige warme persoonlijkheid en gedege hulp bij de bespreking van Gods Woord zal door ons zeer zeker gemist worden.
De Heere vertrooste de familie door zijn Woord en Geest.
Openbaring 19:6-9.
Namens de leden van Onderzoekt de Schriften.
Brampton, Dec. 1984.

Season's Greetings to our clients and friends.

We give thanks to the Lord, and rejoice in His blessings.

We wish you a blessed Christmas and His guidance throughout the New Year.

DROPPERT & GLASBERGEN
Income Tax and Management Accounting Services
Village Square Mall,
P.O. Box 119
Smithville, ON L0R 2A0

Tel. No. (416) 957-2371/2

See page 16 for more classifieds ...

Classifieds

Obituaries

On November 30, 1984, the Lord in His infinite wisdom took unto Himself His child, our beloved mother, grandmother and great-grandmother,

DINA TOLKAMP
(nee Ter Haar)

of Wellington, Ont.
Dear mother of:
Jo & Allen Devries
Bill & Phyllis Tolkamp
Grace & Peter Doornbos
Dini & Arnold Veenstra
18 grandchildren and 2 great-grandchildren.
1 Thessalonian 4:13,14.
The funeral service was held on December 3, 1984, from the Bloomfield Chr. Ref. Church. Interment, Wellington cemetery.

On December 5, 1984, the Lord took to His eternal glory, our beloved husband, father, grandfather and great-grandfather,

JAN VANDERMEER

at the age of 70 years.
"Nay, in all these things we are more than conquerors through Him that loved us" (Romans 8:37).
Husband for 46 years of Jitske Vandermeer (nee De Boer)
Father of:
Margaret & Gerry Shelton
Nel & John De Groot
John & Marty Vandermeer
Pete & Tilly Vandermeer
Jenny & Dave Cooper
Ken & Becky Vandermeer
Rob Vandermeer
29 grandchildren and one great-grandchild.
Funeral service was held on Friday, December 7, 1984 in the First Chr. Ref. Church in Sarnia, Ont.
Home address: 1310 Exmouth St., Apt. 202, Sarnia, Ont.

My only comfort is that I, with body and soul, both in life and death, am not my own, but belong to my faithful Saviour, Jesus Christ ... Lord's Day 1.
On November 29, 1984, the Lord took unto Himself at the age of 82, our beloved father and grandfather,

GERRIT JAN WEENINK

He was predeceased by his wife Alice in 1979.
Mourning his loss are his children:
George & Betty Weenink — Blackfalds
Joe & Norman Brouwer — Prince George, BC
Evert & Anne Weenink — Blackfalds
Bill & Trix Weenink — Berwyn, Alta.
Dave & Bertha Tiemstra — Edmonton and 22 grandchildren, 9 great-grandchildren.
He is survived by two brothers: Adrie of Barrie, Ont., and Johan in Holland.
"Blessed are the dead who die in the Lord" (Rev. 14:13).

Personal

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7R 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

Widower CR seeks widow for company 65-70. Nice bungalow, all conveniences, on the outskirts of Toronto. Prima health and financially independent. Able to meet any day and place in case to straighten out requirements and wishes. Please write to: Box 4844, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

For Sale

Help support CPJ and Remember important birthdays!
CPJ's beautiful birthday calendar depicts Biblical scenes of justice and love. It is available for **$9.00** (includes postage and handling). Order yours from: CPJ, 229 College St., Toronto, ON M5T 1R4.

For Rent

Basement apartment for rent, suitable for 1 or 2 students. $50.00 per week or $60.00 for 2 persons. Phone 935-9380 (St. Catharines).

35' trailer in Bradenton, Florida, available for the month of Februay and part of March. For further information please phone: (416) 455-8620.

Wanted

Wanted: In southwest Ontario one-man building construction business, for new construction and/or additions, renovations and upkeep. For information call 519-845-3407.

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Teachers

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PRINCIPAL

for the 85/86 school year.

Please address your letter of application with resume to:
Mr. Wm. Beck, 6 Sunrise Cresc., Grimsby, ON L3M 4L2; Tel: (416) 945-9349

Help Wanted

WANTED:

Director

Lakewood Christian Campground

We are in need of a camp-director to manage camp activities and facilities for the summer of 1985.
Living accommodations available. Persons interested in this position please reply to or contact:

Mrs. Georgina Klander
R.R.3, Petrolia, ON NON 1R0; Tel. 519-337-6031
Please reply before January 31, 1985.

The Institute for Christian Studies

invites applications, nominations and inquiries for the position of

PRESIDENT

Candidates should have the doctorate, experience in higher education, and commitment to the advancement of scholarship that exhibits the coherence of all reality in Christ.
Send communications to:
Presidential Search Committee
c/o Robert E. VanderVennen
Institute for Christian Studies
229 College Street
Toronto, Ontario; (416) 979-2331

Accommodation

Young immigrant, 23 years old, seeks room and board, or just a room, in Toronto area by January/85. Please contact: Peter Rienstra, c/o A. Suurdt, R.R.#1, Frankford, ON K0K 2C0; phone: (613) 398-6956.

Young couple (both working) anxiously seeks one-bedroom apartment beginning May/85 in Northern Toronto area. (Basement or above garage (ideal). Phone Wes at (416) 775-6600 (collect).

Accommodation needed: Female, 25 years old needs accommodation from Jan./85 to Apr./85, while attending Guelph University. Open to apartment sharing or room and board. May call collect after 7:00 p.m. (416) 935-8534. Please ask for Regina Vanderberg.

Real Estate

Niagara Penn. Hog Farm
$275,000.00
Fully modern, farrow to finish operation; room for 100 sows. Presently showing very good return. All complemented by an excellent 3 bedroom home; 3 miles from town and churches; Chr. Ref. and Can. Ref. For further information call: George Rowaan 957-2200.
FAREWELL REALTY LTD.
22 Main St. W.
Grimsby, ON L3M 1R4

Beautiful star of Bethlehem shine Into this earthly home of mine.

Accommodation

PARTICULIER PENSION IN NEW YORK
$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.
Voor inlichtingen bel: **Albert Van Maanen.** Liefst's morgens om 8 uur ('One night deposit required at time of booking').
(212) 855-5036
119 Fort Green Place, Brooklyn, New York 11217

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Corrie De Jong, Sales Representative 934-5358 (home)

Real Estate

Niagara Penn. Hog Farm
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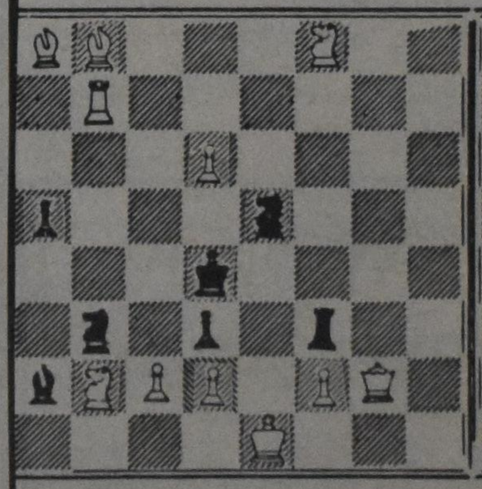
Let's Play CHESS

Pete Layer

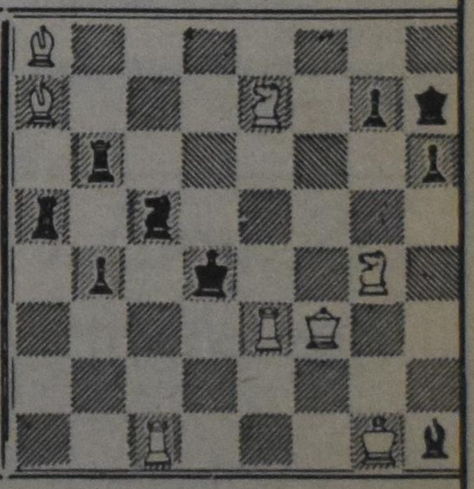
SECOND SERIES OF PROBLEMS IN DECEMBER

#1030
L. I. Loshinsky,
Russia, 1948
7



11
3-mover 3 pts.

#1031
Z.Y. Levshiz
Russia, 1957
9



8
2-mover 2 pts.

Notes
1. A few similarities between these problems exist, all of them by chance. The Black King is hard to catch in #1030 with 3 flight squares! Please give the Key, Threat and all variations.
2. The two-mover, #1031 is less demanding. Please be careful so that the White King can't be checked. Please give the Key and threat, if any.
3. The deadline for the December problems is Jan. 20 for Ontario residents and the 25th for all others. Take the Christmas Holidays to provide some quiet moments with *Calvinist Contact* and your chessboard.
Wishing you all a blessed Christmas and a happy 1985!

What's happening?

Check our Calendar of Events on page 17 ...

Events/Books

Special Dutch Radio Christmas Service

A special Christmas service will be held in the Dutch language on,

December 25, Christmas Day
at 9:45 a.m.
in the Grace United Church
156 Main St. N., Brampton
(Highway 10)

This service sponsored by the Metro Council of Chr. Ref. Churches in Toronto, will be held simultaneously in combination with another service in the Gereformeerde Kerk in 's Gravendeel, The Netherlands, to be broadcast live in Holland at 3:45 p.m. by the Evangelische Omroep.

The two ministers conducting this combined service are **Rev. John Klomps in Brampton** and **Rev. W.A. Boer in 's Gravendeel.** The Brampton Choir "Praise the Lord" will be participating under the direction of Mr. Wm. Hoekstra. The organist will be Christiaan Teeuwsen. Since this is going to be a live broadcast, the people attending are expected to be there by 9:25 a.m. sharp for a briefing on the broadcast. After 9:25 the doors will be closed. This unusual service, a major event, will be broadcast throughout The Netherlands on Christmas day.

To make sure that we will have a full house in Brampton, we'd like to invite you to share in this unique event.

CALENDAR of events

Dec. 25	Special Dutch Radio Christmas Service at 9:45 a.m. in Grace United Church, **Brampton,** Ont. Please see ad for the full details.
Dec. 23	Christmas Concert — The Brampton Christian Choral Society "Praise the Lord" presents "The Story of Christmas," 8:00 p.m., at the Second CRC, Steeles Ave. and McLaughlin, **Brampton.**
Dec. 23	Service of Advent Lessons and Carols at Third CRC, **Edmonton.** Service to include readings, and music for advent. Participating is the Third CRC choir, director Simon R. Dyk; 4:30 p.m.
Dec. 23	Christmas Concert by Bel Canto Choir of London, St. Thomas Ladies Choir and St. Thomas & District Male Choir. At First United Church, **St. Thomas** at 8:00 p.m.
Dec. 24	Christmas Eve Concert by Christian Choir "New Life," at 7:30 p.m. in Maranatha CRC, **St. Catharines.**
Dec. 26	Boxing Day Annual Hockey Tournament to be held in the Perry St. Arena, **Woodstock;** 8 teams participating. Starting time: 7:00 a.m.
Dec. 27	**London** District Christian Hockey League "10th Annual All-Star Game" — 8:00 p.m. at the J. Gordon Thompson Arena, Western University campus.
Dec. 31	Organ concert and hymn sing with organist Andre Knevel at 7:00 p.m. in the **Guelph** Reformed Church (79 Speedville Ave., Guelph, Ont.)
Dec. 27-30	1984 Conference for Christian Young Adults, **Chicago,** IL.
Jan. 13	Concert by "J.S. Bach Singers" with Chris Teeuwsen at the organ. Works by Bach, Schuetz and Handel. At 8:15 in Covenant Chr. Ref. Church, **St. Catharines.**
Jan. 25-27	Discovery '85 Conference on Christian Calling in Contemporary Culture, for college and university students seeking to integrate their christian faith in their academic studies and vocations. For information call or write the Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331. and Dr. Albert Vandermey. For info phone (519) 885-6105 or (416) 459-3334.
Mar. 17-28	Israel Tour with Rev. Peter Van Egmond as escort. For info. phone: (416) 741-4740.
Mar. 18-29	Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.
Mar. 1, 2	**Hamilton & Chatham** Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Textbooks." Times and locations to be announced.
May 16-29	Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey. See ad for further details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 4	Tues. Jan. 2	Thurs. Dec. 20-8:30a.m.	Wed. Dec. 19-8:30a.m.
Fri. Jan. 11	Tues. Jan. 8	Thurs. Jan. 3-8:30a.m.	Wed. Jan. 2-8:30a.m.
Fri. Jan. 18	Tues. Jan. 15	Thurs. Jan. 10-8:30a.m.	Wed. Jan. 9-8:30a.m.

Moral issues

Schaeffer doesn't mince words

A Time for Anger, The Myth of Neutrality, Franky Schaeffer, Crossway Books, Westchester, Illinois, 1982; pb., 206 pp. Barbara Hudspith, Dundas, Ont.

In *A Time for Anger*, Franky Schaeffer (son of the late Francis Schaeffer) delivers an emotionally charged tirade against the American political system and the media. While claiming to be philosophically neutral, they espouse instead the tenets of their own faith, humanism. While holding tenaciously to a policy of free speech for all, they both refuse voice to and actively undermine the Judeo-Christian position.

The book is rife with examples of such flagrant hypocrisy and while the case histories are very American, I'm sure a sympathetic Canadian reader could match them one for one in every area of concern.

A major concern of the author's is clearly the abortion issue as he returns to this festering wound again and again to prove how anti-Christian the Americas have become since the founding of the country.

Schaeffer is obviously irate over the suppression of Christian morality in the country as a whole but he is also angry at the church for its lethargy and lack of 'guts' when it comes to taking clear positions on moral issues. He calls us to action and likens our slothfulness and indifference to the attitude of those who stood by and watched the holocaust.

After pages and pages of abortion information (not to mention a lengthy appendix) that describe in graphic detail not only the hows and whys but the 'murder' of those unfortunate fetuses who have the audacity to be born alive and consequently must be smothered, choked or left to die in utility rooms by callous doctors, it is very difficult not to become one with Franky Schaeffer in his passionate plea for action.

The author does not mince words. His style is angry as the title predicts and at first reading appears somewhat unsophisticated and immature. But on further thought, I am reminded that mature, sophisticated works often leave me untouched and that there is indeed a time to be angry; the Old Testament prophets certainly thought so.

The questions left unanswered in my mind are: If the Christian 'church' in America was allowed to make its position on abortion, euthanasia and related moral issues known, would it have a united voice? Is the issue, simply put, Christianity vs. humanism? How many shades of grey would we encounter? And lastly, is Schaeffer correct in his assumption that America was founded on Christianity from which it has sadly strayed? Was the American Constitution built upon a system of Christian morality or a blatant commitment to Christ? If the former, is the natural outworking of such a system a watered-down man-centered code that we now label humanism?

While the book is obviously directed at the American system it is none the less true for Canadians and for this reason is relevant reading.

discovery '85
christian calling in contemporary culture

January 25-27, 1985

Third annual conference for college and university students who want to integrate their Christian faith with their academic studies and vocations.

Keynote address by Dr. Arthur Holmes of Wheaton College

Workshops led by various Christian leaders and teachers.
— Drama by the PARABLE PLAYERS of Pittsburgh
— Worship Service with Dr. Calvin Seerveld
— Special Discussion led by Dr. Bob Goudzwaard on "Unmasking the Idolatry of the Arms Race"

Come enjoy learning, worship, music and recreation together as we explore God's call for us today.

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(416) 979-2331

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WITH
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Stopover permitted in Amsterdam on Return (up to 60 days)

From Calgary	$2490.00
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For more information write:
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Calgary, Alberta T3B 1C3
Phone: (403) 286-3195

Israel '85
A Special Holy Land Pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey

Join Dr. Kooistra and Dr. Vandermey on this exciting discovery of the Holy Land.

May 16 — 29, plus 2 week stopover in Amsterdam
$1979 pp

Tour features 1st class hotels, full breakfasts and dinners, sightseeing and touring by motorcoach with professional guides, round trip air transportation, service charges, taxes, site fees, transfers, and porterage at airport and hotels.

Direct all inquiries to:
Dr. Remkes Kooistra
453 Albert St., Unit 12
Waterloo, ON N2L 5A7; (519) 885-6105
OR
Dr. Albert Vandermey
Holland Christian Homes
7900 McLaughlin Rd., S., Brampton, ON L6V 3N2; (416) 459-3334

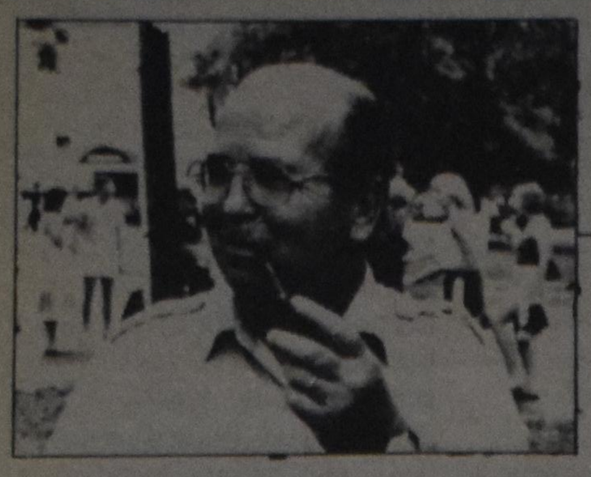
Valentine Travel
146 Laird Drive, Toronto, ON M4G 3V7; (416) 429-2222
London Valentine Travel
205 Oxford St. E., London, Ont. M6A 5G6 Tel:(519) 672-3161

"A Valentine Travel Tour Special"

London District Christian Hockey League
"10th Annual All Star Game"

Thurs., Dec. 27
at 8:00 p.m.
at the J. Gordon Thompson Arena, Western University campus, London (corner of Western and Sarnia Rd.)
Admission $2.00 14 years and under — free.
All proceeds go to London District Secondary School.

Dutch



Van Halsema's Onthullingen

Herman de Jong

Rock en Bach

Voor ons zijn de avonden die wij bij onze kinderen en kleinkinderen doorbrengen het gezelligst. Dan is immers het hele gezin bijeen. Vroeger, toen de kleinkinderen nog kleine kinderen waren, kwamen ze naast me zitten op de bank en las ik hen voor uit de kinderbijbel. Margriet en Aaf zaten dan, onder hun schemerlampen, van het liefelijk tafereeltje te genieten. Aaf genoot van de opgeheven, ernstige kopjes van John en Margie, (naar mij en mijn vrouw vernoemd, merkt U het?) Margriet genoot van haar ouetje, die als twee druppeltjes water geleek op de kolonel van de gebraden kippetjes.

Maar John en Margie zijn teenagers geworden. Dat zijn van die kleine mensjes die, als vader en moeder afwezig zijn, het huis laten denderen door luide rock muziek. (U weet wel, dat is de jeugd-muziek waarin op schreeuwerige toon toerloos dezelfde éénlettergrepige woorden gekrijst worden, begeleid door ontzettend luide electronische en electrisch-geamplificeerde instrumenten).

Bij Bertus en Aaf zitten er al scheuren in het plafond. John zegt dat dat komt omdat het huis aan het verzakken is. Ik houd voet bij stuk dat de sterke vibratie vanuit de luidsprekers de oorzaak zijn. Ik vertel hem dat vroeger hele bruggen in elkaar klapten als in-de-pas lopende soldaten er over marcheerden. John kijkt me ongelovig aan. Soms denkt hij dat zijn grootvader een beetje gek is.

* * * * * *

Welnu, na een gespannen dag met onze schoondochter Aaf (zie de wasmachien affaire) is het goed om weer gezellig bij elkaar te zijn deze avond. Aaf loste de wrok die tussen haar en Bertus heen en weer kaatste op door hem, toen hij thuis kwam van zijn werk, opgewekt en liefderijk te ontvangen. Een paar vrouwen armen om je heen, en wat heen en weer gezoen, vermag veel ...

Aafje zit te lezen, Bertus doet net of hij leest, en Margriet rikketikt. Ik zit niks te doen.

Door het huis klinkt het zachte gedreun van een bas-gitaar. John zit dus in zijn slaapkamer te studeren met z'n radio zachtjes aan. Als ik mijn twee-uurlijkse gang naar het toilet maak, komt dezelfde dreun van onder Margie's slaapkamerdeur. Iets fijner afgesteld, maar dan: meisjes zijn nu eenmaal fijner dan jongens.

Als ik terugkeer, zegt Aaf: Vader, U staat toch, wilt U de kinderen even roepen? De koffie is klaar." Eventjes later zitten John en Margie vergenoegd op de vloer hun chocolade-cake te verorberen. "Bordje er onder, hoor," waarschuwt Margriet, "het kruimelt erg!"

- Bertus vouwt geeuwend zijn krant en dan de handen over zijn buikje. Hij is de enige van mijn jongens die mijn slankheid niet erfde. Ik knipoog tegen de kinderen. Margie kijkt verlegen, John knipoogt oolijk terug. Wat worden ze al weer groot, deze kleinkinderen. "Zo, jongens," zeg ik, om de stilte te verbreken," leuke muziek hadden jullie daar an. Daar kun je zeker lekker bij studeren."

"Nou," zegt John, "ik hoor de muziek wel, maar ik luister er niet naar." Da's een diepe, en Margie's gezichtje, (net Aaf) vertoont een vraagteken. "Daar snap ik niks van," zegt ze.

"Welll...," zegt John parmantig," horen doe je met je oren, en luisteren met je... je ... je ziel." "Soul muziek?" ijvert Margie. "Nee, stoeperd, da's wat anders." Bertus: "Nou, nou, een beetje minder kan ook wel!"

"Jongens," zeg ik, "ik wilde wel eens met jullie over die muziek praten. Ik vind die muziek vreselijk lelijk." "Ik niet hoor," roept John, "ik blijf mijn hele leven naar die muziek luisteren, zo mooi vind ik het! Die oue platen van Bach en Mozart die moeder altijd speelt ...'k vind er niets an hoor. En die componisten zijn net oude wijven met die pruiken op."

* * * * * *

Kreunend en quasi-verdrietig sta ik op. Zoals gewoonlijk deelden we de eerste avond alle kadootjes uit. Maar ik heb er één achteruit gehouden. Een elpee waarop Virgil Fox (zaliger) Bach speelt voor een grote zaal met teenagers. Hij legt de muziek leuk uit, en terwijl hij speelt, begint de hele zaal mee te klappen.

"Alsjeblieft," zeg ik tegen John en Margie, "nog een kadootje van Opa en Bach. En schelden jullie mijn vriend nooit weer uit voor een oud wijf." Voorzichtig zet Aaf de plaat op. "luider," commandeer ik, "de muren moeten schudden!" John en Margie bekijken de hoes. John misprijzend, maar Margie zegt lief: "Nice cover, Opa." Dan kijken ze verrast op, en terwijl Bach door de kamer danst, vallen hun monden open. Natuurlijk wil John geen woord hebben dat hij het reuze-mooi vindt. Maar als de zaal met de muziek gaat klappen, klapt hij mee. En Aaf, en Bertus, en Oma en Opa!

Als de éne kant is afgedraaid, neem ik de plaat van de draaitafel en zeg: nou, ik merk wel dat jullie er niets aan vinden, dus geef ik deze plaat maar aan jullie neefjes." "Opa, Opa," schreeuwt John, "ik wil de andere kant ook horen, zo mooi vind ik het ..."

Ach, ik wilde wel dat ik ze die plaat nooit gegeven had. We waren twee volle weken bij Bertus en Aaf, en al die tijd zweefde de geest van Bach door het huis. Naar 'rock' werd niet meer geluisterd.

Zondagmiddag begon John door Aaf's platen repertoire te rommelen. Terwijl wij ons Zondags-dutje deden, hoorden we het prachtige beginkoor van de Mattheus Passion. We lieten de slaapkamerdeur open om mee te luisteren. De muziek was luid genoeg. Met het "Sind Donner und Blitzen im Dunkeln verschwunden" begaven we ons naar de huiskamer.

Stil zaten John en Margie de Engelse teksts op de hoes te vergelijken met de muziek. De tape recorder draaide mee ... John maakte een tape, die hij in zijn eigen kamertje kon beluisteren. "Hé," zei Margie, "Bach zette boven elk stuk muziek dat hij schreef "Soli Deo Gloria." "Leuk hè, Oma?" Ik knikte Oma toe. De Heer kan het zelfs winnen van Michael Jackson.

Leer Engels in uw eigen tijd in uw eigen huis

Het leven kan erg moeilijk zijn voor iemand die geen Engels verstaat. Zelfs een eenvoudig verkeersbord kan een groot struikelblok worden.

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Ministry of Education

Ontario

Bette Stephenson, M.D., Minister
William Davis, Premier

Men moet mensen niet te gauw dik noemen

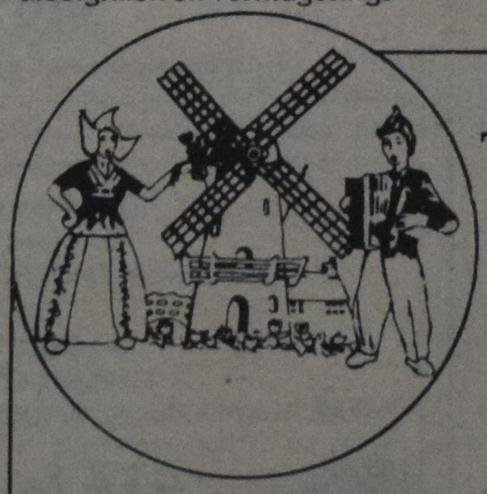
(Radio Nederland) Juist op tijd voor de feestdagen heeft een commissie van de Gezondheidsraad, in een advies over vetzucht, aan de regering verklaard, dat het lichaamsgewicht waarbij sprake is van risico's voor de gezondheid aanmerkelijk hoger ligt dan tot nu toe werd aangenomen.

De commissie pleit er dan ook voor dat professionele hulp-verleners en leken, mensen niet te gauw te dik mogen noemen, waardoor ietwat dikke mensen zich gaan overgeven aan diëetgrillen en vermagerings-therapieën, waarbij alleen maar tijdelijk baat is te vinden, en die bovendien gezondheidsonder-mijnend kunnen zijn.

De commissie heeft ook een rekenmethode, compleet met index, ontwikkeld om te bepalen of iemand werkelijk aan vetzucht lijdt. De index wordt verkregen door het gewicht in kilogrammen te delen door het kwadraat van de lengte in meters. Wanneer deze index boven de 30 uitvalt, dan is de grens bereikt waar de vetzucht gevaarlijke vormen kan aannemen voor de gezondheid.

Het vereist wel enig rekenwerk. Maar om een voorbeeld te geven: zowel de persoon, die 1 meter 60 lang is en 77 kilo weegt, als degeen die 1.90 meter lang is en 108 kilo weegt, hebben dezelfde index van 30; de grens tussen acceptabel en te zwaar.

Deze index, zo zegt de Gezondheidsraad commissie geldt niet voor jongeren, die nog in de groei zijn. Zij heeft verder een schatting gemaakt van de vetzucht in Nederland. Twee tot drie procent van de vrouwen tot dertig jaar is te zwaar; hetzelfde geldt voor vier tot acht procent tussen de dertig en vijftig, maar bij een leeftijd van boven de vijftig neemt het percentage sterk toe en wel tot vijfentwintig procent. Bij de Nederlandse mannen blijken die percentages tussen de leeftijdsgroepen weinig te verschillen. De vetzucht blijft daar, om het wat plastisch uit te drukken, schommelen rond de acht procent.



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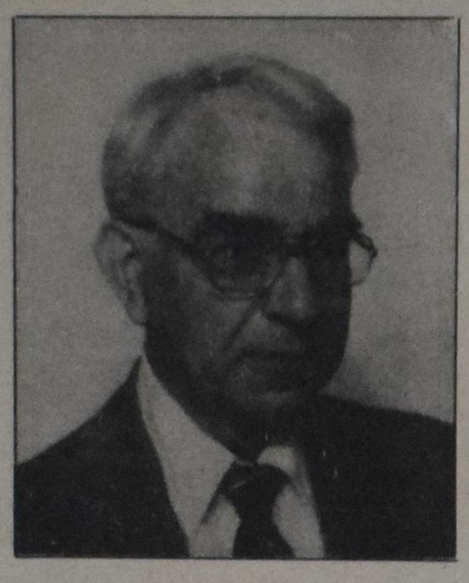


Louis Praamsma

(1 Jan. 1910 - 2 Dec. 1984)

Herman Praamsma

We brieven die we vroeger aan huis bezorgd kregen droegen altijd het indrukwekkende opschrift: Aan de Weleerwaarde Zeergeleerde Heer Dr. L. Praamsma. Maar de herinneringen die mij de laatste week door het hoofd speelden waren niet van een 'eerwaarde' of van een geleerde man.

Het waren herinneringen aan iemand met wie ik graag mee ging voor op de stang van de fiets terwijl we samen versjes zongen; iemand met wie we heerlijke vakanties beleefden op Schiermonnikoog: lange wandelingen door bossen en duinen, voorlezen uit Godfried Bomans en zwemmen en voetballen; een Vader die zulke mooie gedichtjes kon maken voor Sinterklaas, en zelf dan die rol op zich nam. Ik herinner me Zondagavonden om het orgel heen met Johannes de Heer, en veel morgens dat ik nog even naast hem kroop in bed, warm en veilig. Ik herinner me ... en er komt geen eind aan.

Boven alles herinner ik me zijn oprechte, eenvoudige liefde voor God en het volk van God; zijn doordrongen zijn van de realiteit van de genade van een rijke Heiland voor arme zondaren, onder wie hij zichzelf als eerste telde. Hij was zich bewust van zijn eigen gebreken, en zijn volkomen afhankelijkheid van zijn Zaligmaker Jezus. En er was geen groter vreugde in zijn leven dan wanneer kinderen of kleinkinderen hun geloof beleden in die zelfde Here Jezus Christus.

Onder Vader's nalatenschap bevond zich een gedicht getiteld: "Hoe Zal Ik Mijn God Ontmoeten?" Het was zijn wens dat al zijn kinderen daar een copy van zouden krijgen. Ik geef het gaarne door aan de lezers van *Calvinist Contact*, als mijn Vader's laatste, hoogst persoonlijke 'preek' — een Evangelie verkondiging.

Hoe Zal Ik Mijn God Ontmoeten?

Hoe zal ik mijn God ontmoeten?
Jaren ryen zich aan jaren.
Voortgejaagd langs vreemde wegen,
Zwervend door een duistre wereld,
Waarin afgrond roept tot afgrond
Schouw ik naar een duistre einder.
Hoe zal ik mijn God ontmoeten?

Hoe zal ik mijn God ontmoeten?
'k Heb mijn schatten wel vergaderd.
Op mijn reis door deze streken
Vond 'k een vrouw om van te houden
In mijn jonge, sterke jaren.
Kind'ren won ik, jongens, meisjes.
Hoe zal ik mijn God ontmoeten?

Hoe zal ik mijn God ontmoeten?
Mensen eerden mij and als een
zwartomrande advertentie
Melden zal mijn laatste afscheid
Zullen velen mij gedenken
Als een steunpilaar der waarheid.
Hoe zal ik mijn God ontmoeten?

Hoe zal ik mijn God ontmoeten?
Hoeveel ongetelde malen
Heb ik niet zijn Woord doen horen.
Prediker van Gods genade.
't Altijd eendre Evangelie
Van ontferming en verlossing.
Hoe zal ik mijn God ontmoeten?

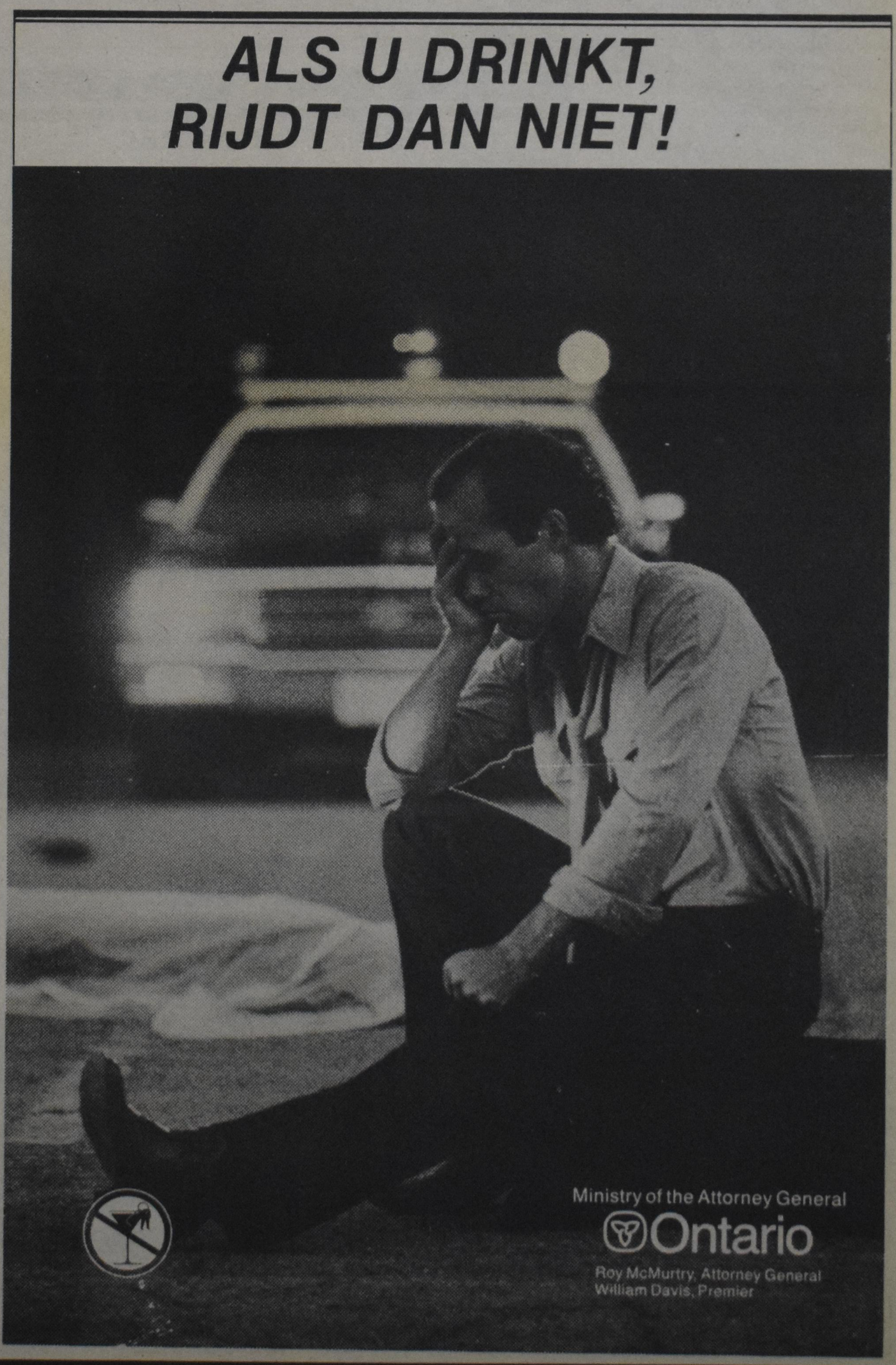
Hoe zal ik mijn God ontmoeten?
Met de spanning van mijn krachten
Stond ik steeds de goede zaak voor,
'k Wilde graag de Here dienen,
Van de waarheid overtuigd zijn,
Van de waarheid overtuigen.
Hoe zal ik mijn God ontmoeten?

Hoe zal ik mijn God ontmoeten?
Elke dag was er mijn zonde.
Zonde in mijn jonge jaren,
Zonde in mijn later leven.
Hoe zal ik met reine handen
Voor de Heilige verschijnen?
Hoe zal ik mijn God ontmoeten?

Hoe zal ik mijn God ontmoeten?
Wat kan baten als de laatste
Klokken luiden en de mensen
Fluistrend nog wat van me praten
En de zwarte koetsen rijden,
En het stof bij 't stof gevoegd wordt?
Hoe zal ik mijn God ontmoeten?

Hoe zal ik mijn God ontmoeten?
Lieve Jezus! zonder mate
Hebt Gij eens Uzelf gegeven.
Houd mij vast vandaag en morgen,
Leg Uw hand straks op mijn voorhoofd,
Dat ik op de dag der dagen
Juichend mag mijn God begroeten.

L. Praamsma,
(1910 - 1984)



Books

History

Popular history

The Reformation of 1834
Peter Y. De Jong and Nelson D. Kloosterman, eds. (Orange City, Iowa: Pluim Publishing, 1984), 85 pp., $5.00 U.S.
Donald Sinnema, Sioux Centre, Iowa.

1984 marks the 150th anniversary of the Secession (Afscheiding) of 1834, one of the main historical roots from which the CRC and the Canadian Reformed Churches have stemmed. The Reformed press, including *Calvinist Contact* and *The Banner*, has recently called attention to this important event, but, as far as I am aware, Mid-America Reformed Seminary (Orange City, Iowa) is the only Reformed institution in North American that has expended the effort to publish a volume commemorating 1834.

Individual members of the MARS faculty contributed chapters on various aspects of the 1834 Secession and its influence. First of all, P.Y. De Jong sketches the progressive deterioration of the Dutch church in the early 19th century — the effects of rationalism, the reorganization of the Reformed churches into a state church under William I — and points to early signs of reform, such as the conventicle movement, Bilderdijk, Schotsman, da Costa and Vijgeboom. De Jong's second chapter follows Hendrik de Cock's activities in Ulrum leading to the actual Secession from the state church in 1834, traces the early spread of the movement under such leaders as Scholte, Brummelkamp, Van Velzen and Van Raalte, and takes note of the persecution of the seceders and their internal dissensions.

N. Kloosterman goes on to interpret the doctrinal significance of 1834 as a return to Dordrecht, the Canons of Dort and its Form of Subscription. Exploring the influence of the Secession, H. Vander Kam focuses on the Kampen Theological School (founded 1854), Abraham Kuyper's *Doliantie* in 1886 and 1892 union of this newly seceded group with the older secession churches, and finally examines events leading to the 1944 secession of the "liberated churches" under Klaas Schilder.

In the sketchiest chapter of the book, T. Monsma argues that the Dutch colony in western Michigan led by Van Raalte had not just a narrow pietist emphasis on church life; it also had a (limited) vision of Christian education. The final chapter by M. Vander Hart focuses on the independent minded Scholte and his colony in Pella, Iowa.

This is a popular history. You will find little original research here, but this volume does make available to English readers the results of various inaccessible Dutch studies on the topic. As a commemoration volume it well serves its purpose, and may be highly recommended for all Reformed people of Dutch extraction who need to regain a sense of their roots.

One unexpressed function of this book may yet be noted. By highlighting the Secession of 1834 Mid-America Reformed Seminary wants, it seems, to present itself not as an innovator on the Reformed scene, but as historically rooted in a solid Calvinist tradition of reform and new beginnings. This book contains no call for a new secession. But it lays the historical basis, should one ever occur.

Building on the Rock

Rev. Henry Van Andel

Fasting

And when you fast...
Matthew 6:16

Jesus does not speak about the meaning of fasting here.

He points to only one aspect of it, the same aspect which He emphasized when He spoke of giving alms and of prayer. That was the tendency to do these things in order to be seen by men. He is assuming that fasting has a place in the religious life of his followers.

In Israel fasting was obligatory only on the Day of Atonement. For the rest it was up to the people themselves to fast at various occasions by free choice, for instance on days of mourning or penance. The Pharisees fasted twice a week, but this was their own self-made rule.

Jesus never commanded fasting, but He spoke about it as an existing custom. The most we can say is that He promoted it, although His disciples did not fast during His stay on earth. Maybe they fasted when He died. Fasting was practised in the early church. Usually it was combined with prayer.

In the history of the church before the Reformation, fasting was made a prescribed obligation. Protestantism re-acted against this Roman Catholic teaching and practically did away with it. But not in theory. This is shown by the fact that there is a prayer for days of fasting among the Christian prayers which were first published in the Dutch Psalter by Petrus Dathenus. There are still in the back of the hymnbooks of several Reformed churches.

Today fasting is stressed again in connection with the hunger crisis in the world. This emphasis adds a new element to its meaning. It becomes a symbolic act of solidarity with starving people.

In Reformed circles there has always been room for fasting. And so it should be. The church may not prescribe it. It may advocate it.

People who think that fasting is of great value for their life of faith or for other purposes should do it. However, no one should be compelled.

Published posthumously

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